



PRE-UNIVERSITY PALI SELECTIONS

PROSE AND POETRY



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PREFACE

In 1967, at the instance of the authorities of the Calcutta University, the late Sailendranath Mitra prepared the Mss. copy of the textual portion of the Pre-University Pali Selections and sent it to the Press for publication. While sending it, the veteran Pali scholar and linguist ardently expressed his hope that in course of the printing of the textual matter he would also provide the detailed notes on the pieces for the guidance of the teachers and the students. Unfortunately, however, it was not possible for the Press to take up the work in hand during his life-time. With his passing away on the 20th day of May, 1968, the task fell upon me, as his pupil and assistant, to complete the present work with the Notes and see it through the Press. Even so, my best efforts to expedite the undertaking were of no avail since the Press was too delay in bringing out this small but useful publication.

The plan of the present work is conceived in a well co-ordinated scheme of study and the pieces are so selected and arranged as to meet the requirements of the Pre-University Course in Pali as contemplated under the new regulations of the Calcutta University. The text provides a comprehensive course of study which may well be treated as preparatory to that prescribed for the Three-Year-Degree Examination.

The prose portion comprises texts extracted from the Jātaka-Nidānakathā, the Vinaya-Piṭaka, the Saṃyutta-Nikāya, the Dhammapada Commentary, the Jātaka, the Khuddakapāṭha and the Milindapañha. The poetry pieces are taken not only from the Jātaka-Nidānakathā, the Saṃyutta-Nikāya and the Khuddakapāṭha, but also from the Suttanipāta, the Dhammapada, the Aṅguttara-Nikāya, the Thera-gāthā, the Therī-gāthā, the Apadāna, the Cariyā-piṭaka, the Buddhavaṃsa Commentary and the Mahāvaṃsa.

In the prose portion, the first twenty-two pieces contain a connective account of events in the life of Gotama Buddha starting from his nativity up to his acceptance of the gift of the famous Jetavana monastery. The next five pieces shed light on his teachings. These are followed by three other short pieces, of which the first refers to settlement of dispute by arbitration, the second bears on physical anatomy, and the third sets forth the scientific process of the happening of an earthquake.

As regards the poetry portion, the pieces have been selected only as specimens of different types of poetry that developed in Pali literature, canonical and non-canonical. They contain materials of varied interests : social, moral, religious, literary and historical. Here the first piece narrates how the Bodhisatta started his career in the distant past. The second piece depicts the rejoicings of gods and men at the birth of the Bodhisatta as Prince Siddhattha, who was destined to be a Buddha. The piece stands out as the earliest specimen of Kāvya poetry, on which was modelled the composition of the *Kāvyas* of Aśvaghoṣa and Kālidāsa. The poems selected from the *Thera-gāthā* and the *Theri-gāthā* are beautiful songs of praise uttered in deep devotion to the Buddha for the transcendental experience and perfect tranquility attained by the Brethren and Sisters. The poetry portion closes with two pieces from the *Mahāvamsa*, one describing the First Buddhist Council which was convened immediately after the Buddha's demise, the other mentioning the names of ancient kings who ruled in succession in India. These two pieces serve as samples of the style of epic-chronicle that developed in Ceylon.

In selecting the pieces care has been taken to avoid minor details and observe brevity as far as possible. The Notes are given at the end. They are mainly based on the materials contained in the Pali Selections published hitherto by the Calcutta University.

The two photographs of Buddhist sculptures, appended to the text by way of illustration of their themes, will suffice, it is hoped, to rouse the students' curiosity for Buddhist Art.

SENATE HOUSE
CALCUTTA UNIVERSITY
The 14th January, 1972*

DWIJENDRALAL BARUA

PRE-UNIVERSITY PALI SELECTIONS

PROSE

1. DEVATĀ-ĀYĀCANA

[Dīpaṃkara-dasa-baloṇaṃ pādamūle Buddhattāya katābhinihāro Bodhisatto dāsa-pāraṃsiyo pūrento, anukkamena Vessantar'-attabhāve tthito, paṭhavi-kampanāni mahā-dānāni datvā putta-dāraṃ pariccajitvā āyu-pariyosāna Tusita-pure nibbatti.]

Tusita-pure vasanto yeva pana Bodhisatto, *Buddha-halāholaṃ* nāma udapādi. Buddha-halāhola-saddaṃ sutvā sakala-dasa-sahasas-cakkavāle devatā ekato sannipatitvā "asuko nāmautto Buddha bhavissati"-ti Satvā taṃ upasaṃkamitvā āyācanti, āyācamānā ca pubba-nimittesū uppannesu āyācanti. Tada pana sabba pi tā ekacakkavāle sannipatitvā Tusita-bhavana Bodhisattassa esantikaṃ gantvā "mārisa, tumhehi dāsa-pāraṃsiyo pūrentehi na Sakka-sampattiṃ na Māra-Brahma-Cakkavatti-sampattiṃ patthentehi pūritā, loka-niṭṭharaṃ"-attāya pana sabbaññutaṃ patthentehi pūritā, so vo dāni kālo, mārisa, Buddhattāya; samayo, mārisa, Buddhattāyā"-ti yācimsu.

Atha Mahāsatto devatānaṃ paṭiññāṃ adatvā va kāla-dīpa-dasa-kula-janetti-āyupariccheda-vasena paṇḍa-mahādevatokaṇaṃ nāma vilokeṣi. Tattha "kālo nu kho"-ti, "akālo nu kho"-ti paṭhamaṃ kālaṃ vilokeṣi. Atha Mahāsatto 'nibbattitabba-kālo' ti paṇḍi. Tato dīpaṃ vilokento aparivāre cattāro dīpe olokeivā "īsu dīpesu Buddhā na nibbattanti, Jambudīpe yeva nibbattanti"-ti 'dīpaṃ' paṇḍi. Tato "Jambudīpo nāma mahā, dāsa-yojana-sahasas-parimāṇaṃ, kutarasmiṃ nu kho padese Buddhā nibbattanti"-ti okāsaṃ vilokento 'Majjhima-desaṃ' paṇḍi.

[Majjhima-deso nāma "puratthima-diśya Kaśyapa-nāma nigamo, tassa aparena Mahāślo, tato paraṃ paccantimā janapadā orato majjhe, pubba-dakkhināya diśya Saḷavati nāma vadī, tato paraṃ paccantimā janapadā orato majjhe, dakkhināya diśya Setakapnikan-nāma nigamo, tato paraṃ paccantimā janapadā orato majjhe, paccimāya diśya Thūpa-nāma brāhmaṇa-gāmo, tato paraṃ paccantimā janapadā orato majjhe, uttarāya diśya Uśradhāyo nāma pabbato, tato paraṃ paccantimā janapadā orato majjhe"-ti evaṃ]

Vinaye vutto padeso. So āyasmato tīpi yojana-satāni, vitthārato addha-tiyāni, parikkhepato ova-yojana-satāni-ti.]

Etasmiṃ padese Buddhā Paccakaboddhā aggasāvaka mahāsāvaka cakkavatti-rājā aāne ca mahesakkhā khattiya-brāhmaṇa-gaṇapati-mahā-śālā uppaṇṇanti. "Idaṃ-c" eṭṭha Kapilavattihukam nāma nagaram, tattha mayā nibbattitabbam"-ti nīṭṭham agamāsi. Tato kulam vilokento "Buddhā nāma vessakule vā soddakule vā na nibbattanti, loka-sammato pana khattiyakule vā brāhmaṇakule vā-ti dīṇu yeva kulesu nibbattanti. Idāni ca khattiyakulam loka-sammataṃ, tattha nibbattissāmi, Suddhodano nāma rājā me pitā bhavissati"-ti 'kulam' paesi. Tato mātaram vilokento "Buddhamātā nāma lolā surādhottā na hoti, kappasata-sahasam pana pūritapārami, jātito paṭṭhāya akhaṇḍa-paṇḍasā yeva hoti, ayaṃ-ca Mahāmāyā nāma devī edisā, ayaṃ-ca me 'mātā' bhavissati"-ti. "Kittakam pan' aasā āyasa"-ti dāsaṇṇam māsāṇam upari satā divasāni paesi.

Iti imam padesa-mahānilokanaṃ viloketvā "kālo me, mārissā, Buddha-bhāṇāyā"-ti devatānaṃ saṅgaham karonto paṭiṇṇam devā "gacchatha tumahe"-ti tā devatā ayyojetvā Tusita-devatāhi parivuto Tusita-pure Nandana-vanaṃ pāvisi.

2. THE DREAM OF QUEEN MĀYĀ

Tatā kira Kapilavattin-nagare Āśālhi-nakkhattam ghuṭṭham ahoṇi. Mahājano nakkhattam kiṇṇi. Mahāmāyā-devī pure puṇṇamāya sattama-divasato paṭṭhāya nakkhatta-kiṇṇam anubhavamānā sattama-divase pāto va utṭhāya gandhodayakena oahāyitvā cattāri sata-sahasāni viśeṣjetvā mahādānaṃ devā sabbālakāra-vibhūtiṃ varabhojanam bhūṣitvā uposath'-aṅgāni adhiṭṭhāya alaṃkāra-paṭiyattam sirigabbhaṃ pavāsitvā sirisayane nīpannā niddaṃ okkamamānā imam supinaṃ addasa :

Cattāro kira naṃ mahārājāno sayanen' eva saddhīm ukkhipitvā Himavantam netvā Manosilā-tale mahā-śālā-rukkhassa beṭṭhā ṭhapetvā ekam-antaṃ sṭṭhamam. Atha nesam devīyo āgantvā devīm Anotatta-dāham netvā manasa-malaharaṃ'-attham nahāpetvā dībbavattham nivāśāpetvā gaṇḍhehi vilimpāpetvā dībba-puṇḍāni pilandhāpetvā—tato avidūre kaṇṇata-pabbato, tassa anto kaṇṇa-vimānaṃ atthi—tattha pācīna-sākaṃ dībba-sayanam paṇḍāpetvā nīpajjāpesum. Atha Bodhisatto sata-vara-vāraṃ hutvā—tato avidūre eko Surappa-

[To face page 2]



DREAM OF QUEEN MĀYĀ : THE LORD'S DESCENT
[The Inscription reads : *Bhagavato ulamti*]

pabbato tattha caritva, tato oruvasa Itayata pabbatam abhārūhitvā
uttara danto agāma ca, ita dāna vaṇṇiṇiṇi sādāya soṭa-padumaṇi
gahetvā kumbhānaṃ mūlitva kumbhānaṃ paviṭṭhā mūlāni
sayanāni tikketvā, paṭikkāmaṃ katvā dakkhiṇa-pāsaṇi tatṭhā
kucchiṇi paviṭṭha-saddiṇi abhosi.

Evam Uṭṭarāsālha nakkamāyā piṭṭhānāṃ gāṇhi. Punadivase
pabuddha devī tam anupāyaṃ raṭṭho āroceti. Itiya catuṣatthi-matto
brāhmanā-paṇḍito paṭikkāpetvā mūlupattāya lāḍḍhiṃ keta-
maṇḍala-sakkarava bhūmā māyārahaṇa-vanāni paṭṭāpetvā tattha
mūlānāṃ brāhmanānaṃ sappaṃ mūlāni sakkarābhisaṃkhatassa vara-
pāyasaṇṇa sayanaṃ raṭṭhā pūjya pūjya sayana-raṭṭhā pāṭhi yeva
paṭikkāpetvā adhi, aññeṇ ca ahaṃvattā kapaṇḍāni dānādāhi. To
santappeṇ. Atha tesāṃ sabbakāraṇāni santappitānaṃ supinaṃ
ārocāpetvā 'kup bhavissati ti' pūjenti. Brāhmanā āhamaṇi - "Mā
cātaya, maharāja devyā to kucchimā piṭṭho paṭṭhito, so ca kho
nānāgābho na Itthigābho piṭṭho to bhavissati, so sace agāraṃ
ajjhāvaṇissati tū bhavissati, ukkavatti sace agāraṃ nikkhamma
pabbhāssati. Bāḍho bhavissati loka + vatta rebhāḍo ti."

3. BIRTH OF PRINCE SIDDHATTHA

Mahāmāyā pi devī pātṭeṇa tām viṇa dānamāsa kucchiyā
Bodhāntam pūjāpetvā piṭṭhāni dānāni dātva gāṇhiṇi gāṇhikānā
Suddhodana mahārājassa āroceti. "Soṭṭhā" iti ahaṇi, devyā, kula-
santakāṇi Devadāna-nagareṇa gāṇhiṇi Iti Itayā "soṭṭhā" ti tam
paṭikkāpetvā Kapaṇḍāni yeva Devadāna-nagareṇa māggaṃ samāni
kāretvā kaṭṭh-pūjāgāṇhiṇi paṭikkāpetvā nānākārāpetvā deviyā
sayanaṃ raṭṭhā paṭikkāpetvā amacca-sabhaṇṇa ukkhiṇi paṭikkāpetvā mahā-
teṇa parivāreṇa pūjenti.

Devīnaṃ paṇa nagarīnaṃ antare ubhaya-nagare-vāsināṃ pi
Lumbini-vanāni nānā māgga-vanānaṃ atthi. Itānaṃ samāya
mūlato paṭṭhāya yāva dānamāsa sabbāni ekapālāpallāni abhosi,
ekāhantarehi e sva pūjāntarehi ca paṭṭhāvaṇṇa bhāṇṇaṇṇā
nānāpakāraṇāni sakāraṇāni ha dānamāsa-vanāni vācāntā vicārenti.
Sakalam Lumbini-vanāni catthāyā viṇa saddiṇi māhānubhāvaṇṇa
raṭṭho sabbāni agāṇaṃ agāṇāni viṇa abhosi. Deviyā tam divā
sāvaṇa kāmāni kīrtakāmaṇi dāpetvā, Amaccā deviyā gahetvā
sāvaṇaṇi pūjāpetvā, ha māgga-vanānaṃ gāṇhiṇi sabbakāyāni

"acchattya putiso ayan' ti atam akāsi. Tada "aham idam
Buddha-bhutam dattum abhissami nu kho t' upadārento "na
abhissami, antarā yeva kassam katva Buddhasatena pi Buddhasahassena
pi gātvā lābhetu' asakkunevvo Arupabhaya nibbattissāsi" -ti
divā, "eva-rupam natva acchattya putisam Buddha-bhutam dattum
na abhissami" -ti, "mahati vata me jani bhavissati" ti parodi. Manassa
divā sambhava ayyo man eva hantva puna ruditem upattinto,
kinnukho, bhante sambhava ayyo putissa kinnukho bhavissati"
ti pucchamāsi. — "N' atthi etassa antariyo nissamāyena Buddha
bhavissati" -ti. — "Attha kassa paradiṭṭha" -ti. — "Eva-rupam putisam
Buddha-bhutam dattum na abhissami, 'mahati vata me jani
bhavissati' ti attham aruocanto idāmi" -ti āha.

3. SIBBATHA AT THE STATE PROCESSION

Atth' eva vasa i rañño vappa nimmalaṇ nāme aho. Tatp
divasam nikkaragāram, deva vinayaṇ vya sarakaront. Sahho
dama kinnukirālayo ahata vattha rivatthā gandha maññā patimāyā tā
rajakala sammāpanti. Rañño kassante naṅgala-sahassa pi yojvati.
'Tassam puna i vate ekena unam atthasatam saddham Laṅka idavasi
yotteli vata parikkhatāsi hanti. Rañño ālamāna laṅgale puna
rattha-suvanna parikkhatam hoti. Raja sahaparivataṇa nikkhamanto
pattā pade vaggamāsi. Kinnasanti tthāne eka, paritā rukkhāna va
pāṇāso amba cāhāso aho. Tassa hanti kinnasanti savannā, pañña
pe va uppi, suvanna tathā kinnasanti vāṇāna laṇḍhipetva sap-pakarūna
parikkhatipetva arikkanti thapavā tassa sabhā arikkamā sarakatvā
nāma parivati. Naṅgalokaranti tthānaṇa nāma. 'Tattha rajā
suvanna naṅgalam ganhat' -ti accā ekū' atthasatam rajata naṅguṇā,
kassakā nesa nan ahanti. Te tū gahetva ito c' ito ca kassanti. Raja
oroto va pāṇāni gacchati pāṇāni va oṭam āgacchati, etassam tthāne
mahāsampattim sambhoṭi.

Bodhisattup parivattivī nāmaṇ dhotivo 'rañño sampattim
pavassama ti anto-santo hant nakkanta.' Bodhisatta ito c' ito
ca obhento kaṇḍa adāsi vedha oṭṭhaya palampakam ābhutvā
ā-apane pirigatvā pāṇāna nāma nibbattesi. Dhātīyo khajja-
bhog'-artato vāṇāna tthāṇa cīrāyuppa nesa-rukkhāna chavā
atvatta tassa paṇa rukkhassa parimāḍa ā butva aṭṭhāsi. Dhātīyo

1. SOIL FACTORS 5 40. COMPLETION OF ARCHERY

[illegible]

Ath ekadivasaṃ Bodhiṃ natto uyyanabbhūṃsaṃ gantukā'no sara'hira
 āmupetvā ratiṃ pi yogetu' ti āha. So kethū' -ti patisonetvā mahā-
 ratiṃ uttama ratham mahā āsareṇa ālāpkaritvā kamudapattā-
 vāgā eṭṭarā maṇḍalā'pādhāye yogetvā Bodhiṃ nattoṃsa pativoleṇa
 Bodhiṃ natto devayūṇa-sādhāya ratiṃ abhīhāritvā uyyānācchimakha
 agamanā. Ideva "Sīlhitā kiṃ āsareṇa ādāyābhāṇā kīlo
 āsareṇa, pūṇaṃ nattoṃsaṃ dāyaṃ saraṃ -ti ekam devayūṇaṃ parā-
 ḍḍharaṃ khadda-dantaṃ paṇḍa keṇā vāṇkaṃ ādāyā eṭṭarā

PRE-UNIVERSITY PALE SELECTIONS

Tasmā saṃvaye Rāhu anāṭā puttāṃ vijāḥ''-ti suttā Suddho-
dana maharajā puttassa me tūṭhūṃ naye leṭhā''-ti āsanna, paṇṇi
Bodhisatto tatra suttā ''rāḥo āto bahiṭṭhāna yeva''-ti āha. Paṇṇi
kūṇ me putto avacā''-ti pucchitvā tatra vacanāṃ suttā ''āto paṭṭhāya
me natto Rāhula kumārō yeva nāmaṃ hoti''-ti [āha]

Bodhi-atto p' kko rathavararam āruvā maḥan ena varana nī
manoramenā sun-sobhagena nagarān pīva. Tasmān vānave Kīśā
gotamī nīna kṛtṛvā kīśā par-pāśāyavānagatā nagarān
pāśakṛtān k'umīnāna lōthuvāyāva rūpānān dāvā pīnoma
pāśa-jātā imān udānān udānān

Nibbutā nūna aś aśiś pāto nūna so pā
 nibbutā nūna aś nūri yaseḥyup id so pati ti

Bodhisatto taya sutvā cintesi "ayam evaṃ āha,—evaṃpaṃ suta-
bhāvaṃ passantiyā māto-hadayaṃ tūhāyati, pi'u-haḍḍiṃ kin nibbhāyati,
paṇḍitaṃ hadayam nibbhāyati. kammam nu kko nibbuta hadayaṃ
nibbutam nāma hoti"-ti. Atha' assa kilesesu varatta-mānasaṃ sād-
hosa. rāg'aggamhi nibbuta nibbutaṃ, nāma hoti doṣ-aggamhi moh'-
aggamhi nibbuta nibbutam nāma hoti. māna-ditthi-ādiṃ saṃbhakilesa-
dareṭhesu nibbutesu nibbutam nāma hoti. ayam me su-savasaṃ
kāvesi, ahaṃ hi nibbānaṃ gavesanto carāmi. app' eva mayā ghaṭa-
vāsaṃ chaddetvā n kaḥamma pabbajitvā nibbānaṃ gavesitum vatṭati.
ayam imasā ācariya bhāgo lo'u ti kantiṭṭho sabbhāṭikā. Kāḍḍa-
mivā sala-saṃsa'-a, āpaṇḍitaṃ mūḍhā'āraṃ, pesaṃ. "Sā 'Siddhattha
kumāro mayi pat haddha-citto hutaṃ paṇḍakāraṃ pesaṃ"-ti somasaṃsa-
jāḥ ahesi. Bodhisatto pi mahantena citta lobhaggena attano pāṇādaṃ
abbhirūhitvā vira-ayano nipaṇṇi.

Tāva i eva naṃ saḥśāṃkāra-parimanditā nacca-glāḍḍau suk-
kṣitā devakāñḍā vā rūpa-ppatā itthiyo rāṣā turvāni gahetvā sampati-
vāravatā alhitarā āpentiyō nacca glā vādātā, pavojayamau. Bodi-satto
klesesu viratta-cittatāya naccāḍḍau anabhitaro muhuttam niddam
okkama. Tāpi itthiyo "yasa" pūthāya mayam naccāḍḍi pavojayema
so niddam upasāto, idāni kim attham kī amāmi" ti gahita-gahitā
turvāni ajjhotthitvā napaṃsu. Gāndhātela-padipā j'āyanti
Bodhisatto pabujhētā savana-pūthe pallamkama manno addana tā
itthiyo turva bhāndam avattharētā niddāvantiyō, ekaccā paṅghanā-
kṣetā, itthiyo kṣānta gattā, ekaccā danā bhāḍantiyō, ekaccā kākacchan-

tivo ekacce vippasantaño, ekacce sivata mukhā, ekacce apagata-
vattha pakata-bhikkhū ācāra-sambhaddhā tū ānā

So tikkhū tano vppakāram dīva bhayaso mettāya kāmese vitatto
abho! Tassa atthiya pabbajjāva sutam namo. So "ajj' eva mayā
mahābhikkhūnam ānā tikkhūnam vattati" ti. Sayanā vuttāva
dvāra-samīpam gantvā "ko attā" ti āha. Ummāre sāsari katvā
n parito. Chanto "aham, ayyapatta, Channo" ti āha. — "Aham ajj
mahābhikkhūnam ānā tikkhūnam takāmo ekam me tassam kappesi" ti.

So "sāhā devā" ti assa thandikam gahetvā assa sālāṃ gantvā
paṇḍitāni paṭipannāni pappesi. Sanna paṭṭa vitānassa tū āramāya
bhikkhūna bhāva Kāthikāya assarāṭṭhaṃ āsāva "ajj' eva mayā
mayā kammam vattati" ti. Kāthikam kappesi.

Bodhisatto pi kīḍ'āhāya pesetvā va "puttam tāva passasāmi"
ti cintetvā n sanna pūccaka vuttāva Rāhula mātāya vaasa-tthā-
nam gantvā gīḍ'āhāya vivari. Tasmā khaṇe anto gābhhe
paṇḍitāni paṭipo jāyati. Rāhula-mātā sanna mahākkāḍḍham pur-
pāṇam āmāsa mittena abhikkhūna sayane puttassa matthake
hattham thāpetvā niddiyati. Bodhisatto ummāre sādāṃ thāpetvā
tūṭhako va oloketvā "sāhā devā hattham āpanetvā manā
puttam gābhāmi, devī pāṇuhasati ti, evam me gāman' antarāya
bhavissati" ti pāṇāsa tāṇā oteri.

Evam Bodhisatto pāṇāsa oterivā assa samīpam gantvā
ullanghitvā Kāthikassa paṭṭam abhūti. Bodhisatto assavassena
sāthiyarāna jhagato Channam assa vāḍḍham gāḥpetvā addharatta-
samāya mahādvāra samīpam patto. Dvāre alhivatthā devatā dvārā
vivari. Bodhisatto pi nāgāṇā nikkhamtvā Asāhi pāṇamāya Uttarā-
sālā nakkhitte vattamāne nakkhamtvā ca para nagarābbhūmukho
tātvā nigrāṃ oloketvā gantabba-nagarābbhūmukham Kāthikam
katvā pāyāsi.

9. PABBAJJĀ

Bodhisatto ekaratten' eva tū rajjāni atikkāma tūssa yapaṇa-
matthake. Anomā cīma naddicam pappesi. Atha Bodhisatto naddice
thātvā Channam pucchi. "kin-nāma ayaṃ nadi" ti. "Anomā tāma,
devā" ti. — "Amhākaṃ pi pabbajjā suṇā nāma bhavissati" ti
pāṇivā ghattento assa sādāṃ adās. Aso uppativā attā-
nabha vittharāya nadvā purāma-tice attāsi. Bodhisatto assa paṭṭato
oniyha rajata-patta-sādhise va kāpūre thātvā Channam āmanesi.



"sambhūta Clanna, tvaṃ mayham abharāṣi c' eva kantiḥkaṇḍa ca
 īdāya gacchā bhāṣa paṇḍitā sādhu. Alāpā deva pabbajjā sādhu"
 ti. Bodhisatto "na bhikkhūnaṃ pabbajjāya gacchā tvaṃ" ti, tikkhā
 tvaṃ pabbajjāya abharāṣi c' eva kantiḥkaṇḍa ca pitechhipetva
 eantesi. "ime mayham keṣa sūnatā sūppaṃ na tondeti sūvaṃ-eva
 kṛṣṣeṇa chāyehesanti ti. akkhaṇḍitā dāra asāṃ paṇḍitvā vāṇi-
 patti na meliya sādhuṃ c' eva paṇḍitvā c' eva. [keṣa devā, sa-
 mātṭā hutvā dakkheṇa avattāsi anāsaṃ. aṃsaṃ te aṃsaṃ vāṇi-
 tad eva paṇḍitvā nhesi, tassaṃ aṃsaṃ tādāṃ ājāṇa aṃsa. Puna
 keṣa āsāṃ-ohitāni keṣaṃ tādāṃ ājāṇa.] Puna Bodhisatto eantesi
 "imāṃ kaṣṭhā vaṭṭāni mayham na sāṃsa sārī paṇḍitā. Ahi"
 asāṃ kassapa buddhikāle pūre sūvaṃ-eva chāyehaṃ Maḍḍhānā
 ekaṃ. Bhiṭṭi-santāpam jaraṃ opattānaṃ tādāṃ ājāṇa vāṇi. "aṃ-
 saṃ sūvaṃ-eva chāyehaṃ dakkheṇaṃ nāka-ānto sūvaṃ-eva pitechhipetva
 asāṃ gacchāṃti" ti —

Ticivaraḍḍa paṇḍitvā vaṭṭāni āsāṃ baddhānāp

parivāṇaṇaṃ aṭṭi' ete yuttā yagassa bhikkhūnaṃ ti

ime aṭṭā sūvaṃ-eva pitechhipetva bhāṣa paṇḍitā. Bodhisatto mūlād-
 dhujam nivāmetvā aṭṭā pabbajjāya vesāṃ gacchāṃti. Clanna, maina
 vāṇaṇaṃ mātāpitanāp atogāṃ vadeti ti. vyūṇaṃ

10. ANĪVAḤ AT RĪJAGANA

Bodhisatto pi pabbajjivā—tasmā m' yeva padese An' pīvaṃ rāṇa
 ambavanāṃ aṭṭi. tottha aṭṭiḥhaṃ pabbajjā sukhena vīṭāmetvā
 "ekadivaseṇ" eva ticivaraḍḍaṃ maggaṃ padesā paṇḍitvā Rājagham
 pāviṃ pavāmetvā sapadāraṃ pindīva carā. Sakāṃ nāgarāṃ Bodhi-
 satthassa rūpa-dāsaṇṇena saṃnāhobhāṃ apāmeti. Kāṇā pasāṇa tase
 thātvā Mahāparisaṃ dīvā accharaṃ abbhūto jāto pūre anāpāṃ
 "gacchāṃti bhāṇe vīṭāmetvā" ti.

Mahāpurisaṃ pi kho missaka-bhāṇaṃ samphanitvā "alāpā me
 etakam vāpanāyā" ti natvā paṇḍitvā dāraṃ eva nagarāṃ nikkhamitvā
 Paṇḍitvā pabbajjā chāyāṃ puratthābhāṇaṃ nikkheṇa āhāraṃ paṇ-
 bhūṇṭup āmaddha. Aṭṭi asāṃ aṭṭiḥhaṃ parivāṇaṃ nikkheṇa eikāḥ-
 manāḥkāra ppatāci. āhāraṃ. Tasmā tena aṭṭiḥhāṇaṃ evarūpaṃ
 āhāraṃ ekkhupā pi aṭṭiḥhaṃ pabbajjāṃ tena paṇḍitvā dāraṃ aṭṭiḥ-
 māṇo evaṃ aṭṭiḥhāṃ vā aṭṭiḥhāṃ eva. "Sīḥaṭṭiḥ, tvaṃ eulāḥ
 annapāna-kule tvaṃ kaṇḍhāṇāṃ bhogāṇāṃ nār' āgacchāsi. bhūḥ

janu tilihāne nāhattitva p'ekko pamsukūkaṇ dussa 'kaddha kha
aham-pi evaṇṇo lutva pāḍasa caritva bhāṇassāni bhavissati tu
khamo so khaṇṇo sūttavaṇṇakānto 'āhārikā nān' etam karosī'
ti. Evaṇ attanū va attanū ovaḍḍvā nibbāro lutvā āharāni parā-
bhūṇī. Rājaputā tān pavattā dussa gantva vāṇṇo ārocetup.

Rājā dussa vicāro, sutva vāṇṇa nigarā nikkamtvā Bodhi-
nattassa sabbāsaṇṇa gāntva uttapattissup veva paṇḍitvā Bodhi-
nattassa sabbāsaṇṇaṇi mālasi. Bodhisatto "māhaṇṇa
mahārāja vattānkaṇṇeḥ va k'pakkamāḥ va atthānāni alāni ahaṇ
paramāḥaṇṇa bodhup patthavanto nikkantū" ti. Rājā ānaka-pāka-
raṇ vāṇṇo p'atissa cittaṇ alābhiva 'adhiā tvup Bodhiṇ bhavissā-
sā, Bodhiṇ bhāṇāna janā epeḥ vāṇṇaṇi mālā vāṇṇa ārocetāṇa"
ti. Bodhisatto p'vāṇṇo p'vāṇṇaṇi dāva m'pabbhā caritup carā-
māno āhārikā Kāḍāsaṇ, Tāḍākaṇ, Rāmaṇattān upasākamtvā
vāṇṇattāṇa nikkantvā "bhāṇaṇi nānā bodhivā ti tam pi ārocā
patt' bhāṇāṇi mālā k'vāṇṇa vāṇṇaṇi k'vāṇṇa alāni mālā
vāṇṇa sabbāsaṇṇa' attāva mahārājāni padāntu ānā. T'vāṇṇa
gantvā 'ramāṇo vāṇṇaṇi bhāṇāṇa' ti titt' eva vāṇṇa upa-
gantvā mahāpadhāṇaṇi padāhi.

11. SIX YEARS OF ASCETICISM

Kandakāṇa pamukkhā pañca sabbaṇṇā pīṇā nigama-rāḍḍhāṇi
bhikkhava caritā tattā Bodhinattāṇi sampāpimāni. Attā nani
cā bhāṇāni mahārājāni paribhāṇāni. Nani Bodhiṇ bhavissati
etam Bodhiṇ bhavissati ti parivāsaṇaṇi āp'vāṇṇaṇi vāṇṇa paṇ-
vattassa upatthāṇāni ānā vāṇṇa k'vāṇṇaṇi assa alāni. Bodhisatto pi
kha "k'pattāni dukkara saṇṇaṇi karāṇa" ti. Ekaṇṇa-ṇāḍḍhā-
dāni p'vāṇṇaṇi, sabbāsaṇṇaṇi p'vāṇṇaṇi ākāṇ, devatāpi lomakā-
pāḥi oṇṇaṇi āp'vāṇṇaṇi nānā paṇṇaṇi. Ath assa tava nikkhāratīya
paramāṇi sabbāsaṇṇaṇi p'vāṇṇaṇi vāṇṇaṇi k'vāṇṇaṇi alāni,
dvattimpā. Mahāparivāṇṇaṇi p'vāṇṇaṇi ānāni. App'ekadā
appanāṇaṇi p'vāṇṇaṇi p'vāṇṇaṇi mahā vedanāhi. Vāṇṇaṇi vāṇṇaṇi
cāṇṇaṇaṇi k'vāṇṇaṇi patati.

Mahāparivāṇṇaṇi dukkara k'vāṇṇaṇi karāṇaṇi ākāṇ
p'vāṇṇaṇi k'vāṇṇaṇi vāṇṇaṇi. So "vāṇṇaṇi dukkara k'vāṇṇaṇi nānā
bodhaya vāṇṇaṇi nānā" ti. Vāṇṇaṇi d'vāṇṇaṇi p'vāṇṇaṇi nānā

āgantva addasa Bodhisattaṃ rakkhaṃsaṃ paṇḍitaṃ lokāpattanānukāya-
 mānasaṃ manasaṃ, sarāṇaṃ c'assa rakkhanti, paṇḍitaṃ rakka-
 rukkhanti, savyāpavānaṃ, lāyaṃ taṃ aṇṇaṃ dāyaṃ. "Ayaṃ bhikkhū
 dāyakaṃ c'akkhanti, savyāṃ sikkhanti, evaṃ bhikkhūnaṃ paṇḍitānaṃ
 uṇṇā, paṇḍitaṃ c'ubhayaṃ pattiṃ bhavaṃ venaṃ gantvā Bhūātāya atthap-
 atthapārocesā.

[illegible]

Ivaḥsa to pi koo nesaṇa-thinā oḥeva cakkham padakkhiṇaṇ
 katva pāṇa āliya Neraḥarāya āraṇa gantva nahanttharāṇa
 Su-pṇatthita ttham nāma attā—tassa āraṇa pāṇa thepetvā oḥatva
 oḥatvā āraṇa bulhaṇa sata-sathasāṇaṇa navaṇaṇa āraṇa dhaṇaṇa
 nteṇsetva puratthābhiraṇaṇa oḥatvā ekā-piṇa tathapakka pṇamāṇa
 ekūna pāṇaṇa pūḍa katva sabbam appodakaṇa māḥa pāyasaṇa
 paribhuṇṇa.

[So eva hi 'ssa Boddha bhūtaṣaṣa satte sat'āhi n bodhinande
vraśantassa ekāna-paññāna divasanti āhāro abhoṣo ettakim kōṣap-
phana sukkaṃ maṇa-sukheṇa phala sukheṇ eva vitanāmesi]

Hoḷīsaṭṭo naḍḍhamāḥi sa-pupphāṇa sālāvaṇo divā vibhāsi; kaṭvā
 sūyanṇa saṇṇaye pupphāṇaṃ saṇṇāto muṇḍaṃ kālā devatāhi; sīsaṃ ka
 ṭeṇa aṭṭhāsambha vitthāreṇa maggena sīho va vṇanabhaṇṇāṇo bodhi
 rukkhābhimukho pāyāsi.



Evam bodhisattva¹ yeva cattāro cattāro vācānānāṃ pañcama
sattāhe bodhisattva² nola³ yeva Aṭṭhaṃ bodhī⁴ ten upasamkama⁵
Tatrāpi dhamma⁶ am⁷ v⁸ manto yeva v⁹ manto v¹⁰ manto v¹¹ manto v¹² manto
manto¹³. Tattva¹⁴ h¹⁵ a¹⁶ vā¹⁷ s¹⁸ t¹⁹ d²⁰ m²¹ v²² m²³ m²⁴ v²⁵ m²⁶ v²⁷ m²⁸ v²⁹ m³⁰ v³¹ m³² v³³ m³⁴ v³⁵ m³⁶ v³⁷ m³⁸ v³⁹ m⁴⁰ v⁴¹ m⁴² v⁴³ m⁴⁴ v⁴⁵ m⁴⁶ v⁴⁷ m⁴⁸ v⁴⁹ m⁵⁰ v⁵¹ m⁵² v⁵³ m⁵⁴ v⁵⁵ m⁵⁶ v⁵⁷ m⁵⁸ v⁵⁹ m⁶⁰ v⁶¹ m⁶² v⁶³ m⁶⁴ v⁶⁵ m⁶⁶ v⁶⁷ m⁶⁸ v⁶⁹ m⁷⁰ v⁷¹ m⁷² v⁷³ m⁷⁴ v⁷⁵ m⁷⁶ v⁷⁷ m⁷⁸ v⁷⁹ m⁸⁰ v⁸¹ m⁸² v⁸³ m⁸⁴ v⁸⁵ m⁸⁶ v⁸⁷ m⁸⁸ v⁸⁹ m⁹⁰ v⁹¹ m⁹² v⁹³ m⁹⁴ v⁹⁵ m⁹⁶ v⁹⁷ m⁹⁸ v⁹⁹ m¹⁰⁰ v¹⁰¹ m¹⁰² v¹⁰³ m¹⁰⁴ v¹⁰⁵ m¹⁰⁶ v¹⁰⁷ m¹⁰⁸ v¹⁰⁹ m¹¹⁰ v¹¹¹ m¹¹² v¹¹³ m¹¹⁴ v¹¹⁵ m¹¹⁶ v¹¹⁷ m¹¹⁸ v¹¹⁹ m¹²⁰ v¹²¹ m¹²² v¹²³ m¹²⁴ v¹²⁵ m¹²⁶ v¹²⁷ m¹²⁸ v¹²⁹ m¹³⁰ v¹³¹ m¹³² v¹³³ m¹³⁴ v¹³⁵ m¹³⁶ v¹³⁷ m¹³⁸ v¹³⁹ m¹⁴⁰ v¹⁴¹ m¹⁴² v¹⁴³ m¹⁴⁴ v¹⁴⁵ m¹⁴⁶ v¹⁴⁷ m¹⁴⁸ v¹⁴⁹ m¹⁵⁰ v¹⁵¹ m¹⁵² v¹⁵³ m¹⁵⁴ v¹⁵⁵ m¹⁵⁶ v¹⁵⁷ m¹⁵⁸ v¹⁵⁹ m¹⁶⁰ v¹⁶¹ m¹⁶² v¹⁶³ m¹⁶⁴ v¹⁶⁵ m¹⁶⁶ v¹⁶⁷ m¹⁶⁸ v¹⁶⁹ m¹⁷⁰ v¹⁷¹ m¹⁷² v¹⁷³ m¹⁷⁴ v¹⁷⁵ m¹⁷⁶ v¹⁷⁷ m¹⁷⁸ v¹⁷⁹ m¹⁸⁰ v¹⁸¹ m¹⁸² v¹⁸³ m¹⁸⁴ v¹⁸⁵ m¹⁸⁶ v¹⁸⁷ m¹⁸⁸ v¹⁸⁹ m¹⁹⁰ v¹⁹¹ m¹⁹² v¹⁹³ m¹⁹⁴ v¹⁹⁵ m¹⁹⁶ v¹⁹⁷ m¹⁹⁸ v¹⁹⁹ m²⁰⁰ v²⁰¹ m²⁰² v²⁰³ m²⁰⁴ v²⁰⁵ m²⁰⁶ v²⁰⁷ m²⁰⁸ v²⁰⁹ m²¹⁰ v²¹¹ m²¹² v²¹³ m²¹⁴ v²¹⁵ m²¹⁶ v²¹⁷ m²¹⁸ v²¹⁹ m²²⁰ v²²¹ m²²² v²²³ m²²⁴ v²²⁵ m²²⁶ v²²⁷ m²²⁸ v²²⁹ 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[illegible][illegible]

19. DEPICTION OF VELUVANA

[illegible][illegible]

Yan'ayyanan tsarin da ke mutum shi ne kamar yadda tsakanin mutum da mutum
 ya kasance kamar tsakanin mutum da mutum

[illegible]

19. The Two Chief Disciples

[illegible]

19 VISIT TO KARILATANG

Tathāgate pana tam bhāva Veluvān' ovaṇe v haṇṇe. Buddha-
dāna mahārājā "putto kṛa me cha bhāṇa i dukkha kṛa tam caritvā
paramābh-sambodh m pavā pavitta vira dhama acakā. Itāvatāṇ
nisāya Veluvane v haṇṇe 'ti suvā siddhāṇa ra vāṇaṇa oṭṭhāṇa
kāḷaḍaṇaṇa siddhāṇa. Ho kṛa tathā siddhāṇa vāṇaṇa siddhāṇa
Ho bhūṭtāṇa siddhāṇa oṭṭhāṇa jātā siddhāṇa paṇṇa kṛitā siddhāṇa. 4th.

[illegible][illegible]

"Sui. H. i nlla mudo kofista ke
amata xon de la' ta' bualito
vullatun pa n lura, nio coo
fagun, du' fagunaxo n io

evam adakhi atthahi, *etadassu pāṇānaṃ vācānaṃ atthasā* 4. 'tūlākaṃ
 jantū paṇḍava caṇḍī' 5. *etāni ānāyāsi* 6. *paṇḍava*
 bhāṭṭhena *saṅkhaṇḍa* 7. *andapanto* 8. *etāni* 9. *nikkhaṇḍā* 10. *vegaṇ*
antā 11. *Bhāṇavata* 12. *paṇḍava* 13. *etāni* 14. *etāni* 15. *etāni* 16. *etāni*
kim attham 17. *paṇḍava* 18. *caṇḍī* 19. *etāni* 20. *etāni* 21. *etāni*
bhāṭṭhena 22. *andapanto* 23. *etāni* 24. *etāni* 25. *etāni*
andākaṇ 26. 27. *etāni* 28. *etāni* 29. *etāni* 30. *etāni* 31. *etāni*
etāni 32. 33. *etāni* 34. *etāni* 35. *etāni* 36. *etāni* 37. *etāni*
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etāni 43. *etāni* 44. *etāni* 45. *etāni* 46. *etāni* 47. *etāni*
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Uttamānāpāramitāyā ca dharmānāṃ suvartitā ca ca,
 cātmānāṃ karmāṇāṃ ca ca ca ca ca ca ca ca ca ca —

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Abhinavagiri pater sakshat t smaran Bhagava me stho,
dhanam detha amko hi jeta pu narakash t bhavet ca
Bhagavato nethe pava pava pava pava pava pava pava
"sukhān amara vashī" vashī dīpā, bhava sthito an ra
pava vada sthito an ra vashī ketalikā vashī an ra vashī ketalikā
utthāy an ra pava an ra kuralo pava an ra vashī an ra detha
dāva) am me, anara deth t Bhagavato anubandhi Bhagavā
kumantat na nivattape. Porāno pu Bhagavato anubandhi anubandhi
nivattatūn nānukān. It so Bhagavato anubandhi anubandhi anubandhi

Tuto Bhaṣāṁ canteṣu. Yān āvāṣaṁ pāṇa saṁskṛṣṭaḥ dharmān
 techati tano vāṁśīn, ātmyaṁ ca, pṛthakṇaṁ. Itad āvāṣaṁ Bhāṣāṁ pāṇi
 lādhaṁ vāṁśīn. Itad āvāṣaṁ pāṇi. Itad āvāṣaṁ pāṇi. Itad āvāṣaṁ pāṇi.
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Pāṭhaṁ ita paṇa kammāni tāni vāṇīyāsi, bhikkhu. appa,
 Taṁ pāṭhaṁ vāṇīyāsi, bhikkhu. Taṁ pāṭhaṁ vāṇīyāsi, bhikkhu.
 ayyā pātāpītūhi suṇaṇaṇṇatvaṁ, paṇa paṇa pāṭhaṁ vāṇīyāsi, bhikkhu.
 yāci. Iti vā vāṇīyāsi, bhikkhu. Iti vā vāṇīyāsi, bhikkhu.
 gataṁ. Iti vā vāṇīyāsi, bhikkhu. Iti vā vāṇīyāsi, bhikkhu.
 bhikkhūnaṁ, ita paṇa kammāni tāni vāṇīyāsi, bhikkhu. Iti vā vāṇīyāsi, bhikkhu.
 vāṇīyāsi.

21. Visit to Vredefort •

[illegible]

Nigamavimśatī śāstraṁ nāma ācārya-
mūlakaṁ tām. bhagavad-gītā, ete te bhagavad-gītā & pā-
rāvallā evaṁgeliya bhagavad-gītā na ācāryaṁ gītā dīnam ka-

rājānam kale evatapaṁ bhavaṁ n āparyati" ti Rājā saṁhādāre
 sabbeva pāpānaṁ karotva "sace" e viharimā ka bhāva atthe tasm
 vi-matthā" ti anna Vessāvāso saṁvappaveṇ vi-mantā raṁṇo
 kiñci dāya eṭṭha "nāparyati" n attā loke ti vatvā, "kathānaṁ
 keṇ na ākaṁ bhavaṁ vopasaṁsaṁ ex-leṇvā ti saṁvappaveṇ
 Tattva ekāro" bal kim nena āvācāva n āgāda kariyavā" ti vutte,
 salham-pi tam vidhāna katvā paṭibhānto nā-sakkhaṁsu Ath' eṇṇo
 evaṁ āhamasū "ettha saṁhāro mahācūḥhāvā, tesu idhāsta-matteko,
 bhavaṁ vopasaṁsavā" ti Apāro sammā-samādhāro loke pi anna,
 so ti bhāgava atthi-satta hitva dāyamaṁ dāya, mahābhāro
 mahācūḥhāvā tasmā bhāgava omā bhavaṁ vopasaṁsaṁ gacch
 evaṁ ti āhamasū Tesu vāsoṇa sabbhe pi alāpentiya khaṇaṁ
 so bhāgavā etarā vāparyati ti āhamasū

Tadā pama Sattā upakathāva vassūpanāyikava raṁṇo Bimb
 āroṇa paṭibhānto dāyā Veluvāce viharati, Tena ca samayena
 rājā Bimbāro tassa parivāsa sadhūnaṁ nāsoṇa loka Vessāvāso
 nāhantaṁ paṇḍākāraṁ ka-jetvā raṁṇam Bimbāratu saṁhāpetvā
 Sattāratu ita āvetha" ti Mahāro nāna Lacchavāro paṭibhā-
 panti ca pabhinocce, Te katvā raṁṇo paṇḍākāraṁ dāyā tasm
 pavattito n jetvā "mahārāja, Sattāraṇa aṭṭhākaṁ nagaram pesethi"
 ti vācanta ita "tun ce va āvethā" ti na sampaccce, Te Bhāgavan-
 taṁ upasaṁkamitvā vanditvā vācanta "Bhāṇ Vessāvaṁ tui
 bhavaṁ uppaṇāṇa, tunheva āgāvaṁ vopasaṁsaṁsaṁ, ettha, bhante,
 gacchāsi" ti Sattā tesam vāsoṇa āparyati he Bhāṇ Bimbāro
 "Sattāta keṇ Vessāvaṁ samānaṁ vāsoṇa eṭṭhaṁ ti sūva Bhāgavaṇa
 ca Bhāgava ca antare paṭibhānto tasmā vāsoṇa karotvā yojane
 yojane vāṭaṁ paṭibhāpetvā Sattāvaṁ samānaṁ khaṇa āroṇa

Sattā paṭibhānto bhikkhūsatthi sad bhū ma gāṇa pāpaj, Rājā
 paṭibhānto paṭibhānto paṭibhānto ita paṭibhānto kadā-āroṇa vassāpetvā
 Bhāgavaṇa chāṭṭābhānto katvā ite satta chāṭṭāro eka-m-ekava
 bhikkhūro eka-m-ekam satta-ecchānto upaṇa dharāpetvā paṭibhā-
 gantāro ita paṭibhānto Sattāraṇa ek'ekasmin viharā vassāpetvā
 paṭibhānto dāyāro ita paṭibhānto paṭibhānto ita paṭibhānto
 Vessāvaṇa samānaṁ pesethi "māgāṇa paṭibhānto Sattāraṇa paṭibhā-
 gantāro karonto ti Te raṁṇo sāmānaṁ sūva "māgāṇa tasm

[illegible][illegible]

23. DEDICATION OF JETAVANA

[illegible]

yena Sāvattthi tad avasato. Iatra eulam Bhagavā Māvattthiyam viharati, Jetavanā Vāṭṭhapaṇḍita-vāraṇaṃ. Tena kho pana samayena avasanto Sāṃpotaṃsa upatthakā kassāyaṃsanto Saṃpattasāṃ eant ke lāvakup pahesa. Itha dāvakā tassa pabbā etā" ti. Atha kho nysanato Saṃpotaṃsa etā" ahe. "Bhagava sikkhādaṃ paññat-taṃ. "sa ekena dve sāmānera upatthāpetabbā" ti. avasāṃ me Kāḍḍha sāmānera kassāṃ. Ena kho dāva patipajjābhanā ti. Bhagavato etāṃ etthāṃ āroce. Bhagavā etā" avoca. "Anujānāmi, bhikkhave vyatthena bhikkhūna pabbāseṇa ekena dve sāmānera upatthāpetuṃ, yāvatake vā pana ucehat, ovaḍṭup anussatup tāvatake upatthāpetuṃ" ti.

Atha kho sāmāneraṃ etā" ahe. "Kati na kho mudakam sikkhapadāni, kattiha ca anubhā sikkhābhanā" ti. Bhagavato etāṃ etthāṃ āroceṃ. Bhagava etā" avoca. "Anujānāmi bhikkhave, sāmānerānaṃ dāsa sikkhapadāni, teṃ ca sāmāneraṃ sikkhituṃ

pānātipātā veramaṇi,
 adinnādānā veramaṇi,
 abrahmacariyā veramaṇi,
 musāvādā veramaṇi,
 surā meraya majjapamāṇāni veramaṇi,
 vikāḷa-bhojanā veramaṇi,
 nacca gīta vāṇijya-sukka-jāsaṃ veramaṇi,
 māla-gaṇṭha vāṇijya-jarāṇaṃ veramaṇi,
 vibhucana-tthānā veramaṇi,
 naccasayana-mahāsayanā veramaṇi,
 jalarupa-raṇa-paṇḍaḥara veramaṇi.

Anujānāmi bhikkhave, sāmāneraṃ anāṃ dāsa sikkhapadāni, imeṃ ca sāmāneraṃ sikkhituṃ" ti.

24. SAKKA

Ekam samayaṃ Bhagavā Vesāṃsāṃ viharati, Mahāvane Kutapāra-sākyāṃ. Atha kho Mahāli Laccavā yena Bhagavā ten' upasamkamāmi, upasamkamātvā Bhagavaṃ'taṃ abhivūdetvā ekam antaṃ eṇṇa. Ekam-antaṃ nissuno kho Mahāli Laccavā Bhagavaṃ'taṃ etad avoca.

Idi ho nu, bhante Bhagava, Sakko devānam-ando ti

Idi ho kha me Matā Sakka devānam-ando ti

'So hi munda, bhāte Sakko patipipkha bhavissanti Dandāso hi, bhante, Sakko devānam-ando"-ti.

'Sakkānācātaro Matā jānāti Sakko devānam-ando dhammo yesaṃ dhammāna pāpāni bhontā Sakko sakkattaro a jaggā tati sa pajānāmi Sakkaṃ, Matā, devānam-ando sa pubbo manussa bhūtasā so'ha rāta padāni samatthāni samadānāni āhessuṃ yesaṃ samadānāni Sakkō sakkattaro ajjagga kattaṃ a ti rāta padāni "

Yava-jivāṃ uatā jettāhāno assaṃ,

yava-jivāṃ uatā etāpāyānāni

yāva-pvāṃ suphavarō assaṃ,

yava-jivāṃ apisaṃso assaṃ,

yāva-jivāṃ viga'tāna āmāsaṃveta vena āhataṃ

agghavassayaṃ mulla-cago payāsa paṇi vasaṃga

rato yava-yo, dāsa samvādi jātato,

yava-jivāṃ sacca vāca assaṃ,

yava-jivāṃ sakkāhāno assaṃ so'e pi me kodhō

upajjeyya klappānāya naṃ pavinēyyaṃ-ti

Sakkāro Matā, devānam-ando sa pubbo manussa bhūtasā munda rāta rāta padāni samatthāni samadānāni āhessuṃ, yesaṃ samāhānāni Sakko sakkattaro ajjagga"-ti

[Hāmi avāsa bhagava, I am avāsa Sugata bhagavato etad avāsa Satthā]

Matā patipipkha bhante, kha jettāhāno assaṃ,

matānā sakhā sambhāsaṃ pesāyeva pphāyāni,

mucchera vāya yātaṃ saccaṃ kodhābhikkhaṃ naraṃ,

taṃ va deva tātāpasa āha vappasā"-ti ti,

25. BHAGAVAM

Esāmi samāyāmi Bhagavā Savatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa atame. Idha kha Bhagavā bhikkhū amāseṃ 'bhikkhāro' ti "Bhaddanta" ti te bhikkhū Bhagavato paccasāsaṃ Bhagava etad avāsa

Idha pubbaṃ, bhikkhavo, devānam-asāgato samupabbulho ahaṃ. Atha kha, bhikkhavo, Sakko devānam-ando devo Tātāpasa

āpāpeli ye sammānam Gotamaṃ jīvā voropessati ti Atha kho
 Ajatasattu-kumārō mānasse āpāpeli yathā, idha, ayyo Devadatto
 āha taṃhā karohā" ti Atha kho Devadatto ekaṃ parisaṃ āhāpesi
 "Gacchāvuso, aṇḍaka-māsaṃ okāse suttamaṃ Gotamaṃ vharati taṃ jīvā
 voropetvā munaṃ māggena āgacchati" ti Taṃ munaṃ dve parise
 thāpesi "ye munaṃ māggena eko parise āgacchati, taṃ jīvā voro-
 petva munaṃ māggena āgacchati" ti Taṃ munaṃ dve cattāro parise
 thāpesi "ye munaṃ māggena dve parise āgacchanti te jivā voropetvā
 munaṃ māggena āgacchanti" ti Taṃ munaṃ dve attha parise thāpesi
 "ye munaṃ māggena attha parise āgacchanti te jivā voropetvā munaṃ
 māggena āgacchanti" ti Taṃ munaṃ dve solasa parise thāpesi
 "ye munaṃ māggena attha parise āgacchanti te jivā voropetvā
 āgacchanti" ti

[illegible]

Tena kho paṇa samayena bhikkhū ahaṃ tassa palibhāssa
 paccbhāyāsaṃ cunkhami. Atha kho Devadatta vaggasatthapalibhāssaṃ
 abhirūhivā mahāntam ahaṃ pavasiṃ. Tena bhikkhūnaṃ Getaṃsaṃ
 jhātā voropassamā. Te Dve palibhāssaṃ samayena tesaṃ ahaṃ
 anupattheti. Te o paṇāsaṃ uppatvā bhikkhūnaṃ gāḍha rūhiraṃ
 uppādesu. Atha kho Bhaddiya utthāya udakevā Devadattaṃ etad-

avoca: "Bhikkhū tava maggaṇṇa apuññaṃ paṇḍitaṃ yaṃ teṃ
duttācittā vadhakacittā Tathāgataṃ cūhiraṃ upādāsi" ti. Atha
kho bhagavā bhikkhū ananteṃ: "Idaṃ, bhikkhave, Devaduttena
paṭṭamaṃ uṇṇataraṇaṃ sammāṃ upaṇṇāyaṃ yaṃ duttācittena vadhaka-
cittena Tathāgataṃ cūhiraṃ upādāsi" ti.

Tena kho jana sammavena Rājagatā Nāgari nūnaṃ haṭṭhī caṇḍo
hoti manussa-gatako. Atha kho Devadutto Rājagahap pavattā
haṭṭhasalāṃ gantvā bhikkhūcāyāse ekaṃ avoca: "Mayaṃ kho, bhāge,
rājānātikāṃ paccā jettvā nāma jāyāṃ uccā teṇa thapetum
bhuttāṃ pi vatāṃ pi ca? Upetiṃ. Tena hi, bhāge, yaṃ kammaṃ
Gētiṃ maggaṃ racchāsi paṭipattiṃ ca tehi taṃ maggaṃ Nāgariṃ haṭṭhū
pavattāṃ maggaṃ racchāsi paṭipattiṃ" ti. "Esāṃ bhāge" ti kho
te haṭṭhī bhāgāṃ Uvāṇṇasā paccāso um.

Atha kho bhagava jettvā bhikkhūcāyāse ekaṃ pavattāṃ
śāḍāya vāṇaṃ uccāsi tekkhāṃ. Atha kho Rājagahap jiddāya pavasi.
Atha kho Bhagavā upi racchāṃ paṭipaj. Addasaṃ kho te
haṭṭhīdharāṃ Uvāṇṇatāṃ taṃ racchāṃ paṭipantāṃ, diṇḍāna
Nāgariṃ haṭṭhū maggaṃ racchāsi taṃ racchāṃ paṭipantāṃ.
Atha kho Nāgari haṭṭhī bhagavato dāṇḍo vā āgacchantaṃ,
Uvāṇṇaṃ vā upapetvā paṭṭhaṃ kammāyaṃ vā Bhagavā tena
ābhaddāya, taṃ vā āgacchante, Uvāṇṇaṃ vā upaṇṇāyaṃ
paṭipantvā Satthu purato aṭṭhāsi.

Tena kho jana sammavena maggaṃ upādāsiṃ pi haṭṭhī vāṇaṃ
chaddantaṃ pi hi bhikkhūcāyāse. Tathā se te manussā a-saddhā² a-
ppasānā³ do bhikkhūcāyāse te evaṃ olāṃsi. "Atha, bhāge, bhikkhū
Mahasammāsa nāgari vāṇaṃ uccāsi te. Ye paṇḍitā manussā saddhā
pasānā paṇḍitā buddhānāṃ te evaṃ olāṃsi." Uvāṇṇaṃ vāṇa
hi bhikkhūcāyāse upapetvā ca. Atha kho bhagavā Nāgariṃ
haṭṭhū maggaṃ racchāsi. Atha kho Nāgari haṭṭhī bhagavato
metteṇa cūhiraṃ paṭṭhaṃ corāṃ upetiṃ vā bhagavato⁴ upaṇṇā-
yaṃ upaṇṇāyaṃ itvā Bhagavato purato aṭṭhāsi.

Atha kho bhagava dakkhiṇaṃ haṭṭhena Nāgariṃ haṭṭhena
kurāṇṇaṃ paṇḍitaṃ Nāgariṃ haṭṭhū gāṭhāṃ upetiṃ:

Ma, kuṇḍara, nāgariṃ aṇḍo dakkhiṇaṃ hi, kuṇḍara, rājānu-āḍaṇḍo,
na hi nāga-kāṭassa, kuṇḍara, āgatiṃ nāma paramaṃ vaṇo.

Mā ca mado, mā ca pāmaḍo, na hi paṇaṭṭhā sugatīṃ vajanti te,
tvaṃ āeva tatthā karissasī yena tvaṃ sugatīṃ gāmissasīti.

Atha kho Nāgari hatthi sandāva Bhagavato pāda paṇṇūni
gahetvā upari mudhāni ākūḍvā paṭi-kūḍā yāva Bhagavan
tarp addakkhu. Atha kho Nāgari hatthi hatthi sāmānā gantva sako
thāne atthāsi. Tatthā dappā ca pana Nāgari hatthi ahoṃ.

Atha kho Devadatto parikkha lūha-sakkaro kelaḍḍhena jvatu-
kāmo Satthāraṃ upasaṃkhamitvā sālhu, bhanti, bhikkhū vāva, jvatu
āraḍḍhako assu, piṇḍapāṭikā, paṇaṭṭhikā, sakkhāsa-sakkā, nāccha-
marasāṃ na khādeyyuṃ"-ti paṇḍa vatthema ya-ntva Bhagavāna
"alam, Devadatto, yo sechati, so āraḍḍhako hotū" ti paṭi-kūḍā ahoṃ.
Atha kho Devadatto paṇḍa sateh. Vajjaputteti nava, abbhāyete
suddham ekato hantvā sāmānā bhinditvā te bhikkhū ālaya āvāsa-
sānāsi. Tassa tattha gata bhavaṃ sutvā Satthā tesāṃ bhikkhūnaṃ
ānayaṃ'-utthaya dāyagga-sāraṇe peseti. To tattha gantvā suvāsa-
te ālāya āgamanāsu. Tāṃ sutvā Devadatto jannukena hadaya-majjhe
pahari, tassa tatth'eva ubham loṇaṃ sukkhato vāgāpeti.

Atha kho Devadatto gāmo pacchime kaṃ Satthāraṃ dāṭṭhu-
kamo ahoṃ. Atha naṃ attano sevaka maḍḍaken' ādāva Jetavanāṃ
gantvā pokkharāṇi-tīre maḍḍakaṃ thepetvā pokkharāṇiṃ nāhāyitvā
otarāsu. Devadatto pi kho maḍḍakav-utthaya ubho pāde bhūmīyaṃ
thepetvā maddo te pūthavaṃ pavasiṃsu. Evāṃ sukkimāsu so
Satthāraṃ dāṭṭhuṃ alābhitvā va paṭhavaṃ pavasiṃso cātuye nābbatti.

27. How BUDDHA CONSOLED KIRIYOGITAMI

Savattthiyaṃ k' r' ekā sēṭhī tē-tāṃ nāma ekvāṃ kamaṇ-kamī k' lan-
ta-sarīrataya 'kiri-yogitami'-ti paṇḍayamānaṃ piṇḍa-pa-kulāsa dhitāraṃ
attano puttassa ānetvā cattalīsa-koṭi-ḷaṇṇaṃ pa-vechāpeti.

Tassa āpareṇa samayena galibho paṇṇitthi. Sā dāsaṇḍa-nacavena
puttāṃ viṇāyī. So padasā gāmanakale kaṃ am-akāsi. Sā adittho
pubba-muraṇataya tāṃ jhāpetuṃ n' harante vāretvā 'puttassa me
bhesajjaṃ pucchissāmi'-ti mata-kalebarāṃ anken' ālaya 'upā-
mo puttassa bhesajjaṃ jēnātibā'-ti pūsaṃti ghara-patipatiyā vi-arati.
Atha naṃ manussā 'amāsa, sīmanattika'-ti jātā mata-puttassa bhesaj-

jaṃ pucchinti vicarasi"-ti vānti. Sā "avassam mama putteṃ
bhessajjajānakaṃ labhiṃsāmi"-ti maññamānā vicarati.

Atha naṃ eko paṇḍita pū → devā 'ayam mama dhītā paṭhamā-
puttakam vijātā bhavissati aṭṭha pubbamaṇḍā, mayā maṇḍā avassa-
yenti bhavissati vattati" ti cinetva āha "Ahaṃ, amha, bhessajjam
na jānāmi, bhessajjajānakaṃ pana 'ānāmi" ti — "Ko jānāti, tītā"-
ti — "Sattā, amha, jānati, jaccam tvaṃ pucchā" ti. Sā "gammassā mi,
tata pucchissāmi" ti vatva Sattāraṃ upasankhamtvā vanditvā ekam-
antaṃ thetā paṇḍi "Paṇḍo kare me puttassa bhessajjaṃ janatha,
bhante" ti — "Amā, jānāmi" ti — "Kiṃ laddhūṃ vattati"-ti.
— "A-hara gahapa mātaraṃ siddhatthakaṃ laddhūṃ vattati" ti. —
"Labhiṃsāmi bhante, kassa pana gehe laddhūṃ vattati" ti — "Yassa
gehe putto vā dhītā vā na koci mata-pubbo"-ti.

Sā "sādhū, bhante"-ti Sattāraṃ vanditvā mata puttakaṃ anken'
ālāya, ante gammap paritva, puttassa geheṃ dvāro thetva "atthi
tu kho mameva gehe siddhatthako, puttassa kare me bhessajjam-
etan" ti vatvā, "attati"-ti vatte "tena hi dehā"-ti. Te āhantvā
siddhatthakeṃ divya-nānasa, "mameva gehe putto vā dhītā vā
mata pubbo kacci n' atthi amhi"-ti pucchitvā, "kare vadasi, amha,
jīvamāso hi kappiya, matakā eva bahukā"-ti vatte, "tena hi
paṇḍitha vo siddhatthake, n' etam mama puttassa bhessajjam" ti
patidasi. Imaṃ p'iyāmena āhito puttāya pucchanti vicarati. Sā
ekuppeṭṭe pi siddhatthake agatvā sayamha samaye cinetva, "Aho
bhāriyaṃ kaṃmam! Ahaṃ 'mam' eva putto mato"-ti saṅgān-
akāsaṃ, sakara-gāmo hi pana jīvantihi matakā va bahutarā" ti
tassā evaṃ cintayamānaya putta-saneha madukaṃ hadayaṃ thaddha-
bhāvam-agamāu.

Sā puttam arañño chadditvā Sattāraṃ santikaṃ gantvā vanditvā
ekam antaṃ atthāsi. Atha taṃ Sattā "laddhā te ek'-accharamattā
siddhatthakā" ti āha — "Na laddhā, bhante, saka-gāmo hi jīvantihi
matakā eva bahutarā"-ti. Atha naṃ Sattā "tvaṃ 'mam' eva
putto mato" ti sallaṅkhesa, ahuva-ḍaṃḍo eva sattānaṃ, maccorūpā
hi sabbasatte aparappaṃ ajjhasaye evaṃ ma-ḍḍo viya parikkasamāno
yeva apāya-samudde pakkhupati" ti vatvā dhammaṃ desento imaṃ
gātham-āha

Tam puttā-paṇu-aṇṇapaṭṭam vyāsaṭṭa-manasam naraṃ
suttam kāmam mahā lo va iraccu ālāya pacchati-ti

Glāthā-purivosaṇe kīṇāgetarā iotāpatti-phale patitthahi. Sā
para satti-ārāṇaṃ paṇḍayyaṃ yāci sattiha bhakkhūnāṇaṃ santikaṃ
pesolva paṇḍāya. Sā laddhūpa-sampaṭṭā 'Kīṇāgetama ttheri' ti paṇḍāya.

28. MAHOSADDA'S JUDGMENT

Ekā sitti puttam ālāya mukha-dhovan' atthāya [Mahosaddha]
paṇḍitassa pakkharāṇaṃ gantvā puttaṃ mahapetvā attano sūtake
nialāpetvā mukham dhovtvā nahayitum-otari. Tasmāp khaṇe ekā
yakkhinī naṃ dārakam diṇvā khāditukāṇā hutvā sitti-veṇaṃ gahetvā
'ealāyike, sobhāti vatāyāṃ dārako tav' eso putto" ti pucchitvā,
'āma, aṇṇamā"-ti vutte, "pāyama naṃ"-ti vatvā, "pāyoti" ti vuttā,
tam gahetvā thokam kīlāpetvā tam adāya paṇḍitum ārabhi. Itarā
teṇa diṇvā dhāv tvā "kotham me puttam nea" ti gaṇhi. Yakkhinī
'kuto tvaṃ putto kadlho, tasmā' eso putto" ti āha. Tā kalaham
karontiyo sālā-dvārena pacchati.

Paṇḍito kalaha-saddam sutvā tā pakkas tvā "kim-etaṃ" ti pucch-
tvā attam sutvā akkh naṃ aṇṇasatāya c' eva rattatāya ca yakkhinīṃ
'yakkhinī"-ti natvā pi "imam vanechhiye thassati" ti vatvā "āma,
thassāma"-ti vutte, lekhaṃ kadhditva lekha-majjhe dārakam nipaṇ-
petvā yakkhinīyā hatthi-vaṇa mātaraṃ pādesaṃ gīṭāpetvā "dve pi ikaddhi-
tvā gaṇhattha, kadhditum sikkontvā eso putto" ti, āha. Tā ubho
pi kadhdum-va. Dārako kadhdum-vaṇo dukka-patto h tvā vitavi.
Mātā hadayena phalitena viya puttam moccetva madamāṃ sa sūthāsi.
Paṇḍito mahājanaṃ pucchti. "Dārako mātā haṭṭavam mudokam hoti,
udāhu a-mātu hadayan" ti. — "Mat hadayam, paṇḍitā"-ti. — "Idam
kim-etaṃ dārakam gahetvā tūtā mātā hoti, vissajjetvā tūtā"-ti. —
'Vissajjetvā tūtā, paṇḍitā" ti. — "Imam paṇa dāraka-vaṇo tumho
jānāthā"-ti. — "Na jānāma, paṇḍitā"-ti. — "Yakkhinī esā dārakam
khāditum gaṇhi"-ti. — "Katham jānāsi, paṇḍitā" ti. — "Akkhinīṃ
aṇṇasatāya c' eva rattatāya ca c' āvāya abhāvena ca nirāsampkatāya ca
nukkarupetāya cā"-ti. Atha naṃ pucchti. "Kā 'si tvaṃ"-ti. "Yakkhi-
nī"voti, sāmī"-ti. — "Kāmaṃ meṃ dārakam gaṇhi" ti. — "Khāditum,



sāmi''-ti —''Andhabāle, pubbe pi pāpakam katvā yakkhmi jātā 'm, idāni pona pi papapi karosi, abo andhabālā 'si''-ti evaditvā paṇḍasa silesu patitthapetva vyvagesi. Duraka mātā ''ciraṃ jīva, sāmi''-ti paṇḍitam themetvā pustam ādāya paṇḍum.

29. DVĀTISĀKARAM

Atthi maṃṣam kāve kesa lomā nakhā dantā taso maṃṣam naḥāru atthi atthamā, vakkam hadayam yakanam k lomakam piḥa kam papphāsam antam antaḥ nam udariyam kar sam pittam samham pubbo lohitaṃ so lo me lo asu varā khelo sūghān kā saikā muttam matthake matthaluṅga-ti.

30. DESCRIPTION OF AN EARTHQUAKE

[Mūlhaparibhāsa]

[Kaṇṇho Vesantarasā dānam dadamānaso] hetthā mahāvātā sañcalanti, saṃ kam saṃkam sak m, sakam ākulākulā vāyanti, onamanti urnamanti vinamanti, ānapattā pādopā papatanti, gumba gumbam valābhā gagane sandhāvanti, rajo mūlā vātā darupā honti, gaganaṃ uppiḥ am, vātā vāyanti, sahasā dāmadhamāyanti, mahati-mahā-bhūmo saḥso oṇṇharati, teso vāteṃ kaṇṇito udakam saṃkam saṃkam calati udake calite, khubbhanti maccha-kacchagā, jāvuṃti yamaka va sakā ōm vo, lasanti jalacārā sattā, jala vici yuganāḍho vattati, vici nādo pavattati, gherā lubbujā utthānti, pīḇan ālā lbevanti, uttarati mahāsamuddo, diṣā vidheṃ dī ḷvati udakam, naccapatisota mukhā eandanti, saḥso dhārā lasanti, saḥso garujā nāgā yakkhā ulbhijanti ''k m-no kho, katti sa-no kho nāgaro viparivattati''-ti, gamana patham-esanti bhītacāta khubbhite lujj e ja adhiro, pakampati mahāpathavi so nāgā sa-sāgarā, parivattati Sineru-giri, kūḷa-vela-nāharo vinamanti āno honti, vinasā honti abhi-nakula-bhāra-kotthuka-sūkara mḡa-pakkhino, rudanti yakkhā app'esakkhā, hasanti yakkhā mah'esakkhā, kampan ānāya mahapathavijā.

Yatthā mahati mahā-pariyogo uddhana gate udaka-saṃpuppo ākappa tandulo hetthato aggi jalau āno pathamam tāva pariyogam santāpeti, pariyogo santatto udakam santāpeti, udakam santattam

tanḍulam santāpeti, tanḍulam santattam ammuḍḍati nimuḍḍati hubbu-
 laka-jātam hoti, pīṇam āruttarati — evam-eva kho — Vessantaro tā, ā
 yam loka duccajam tam ca, tassa tam duccajam cajanāssa dānessa
 sahhāva-nissandena hetthā mahāvāto dhāretuṃ na viśhantā pari-
 kuppimāṃ : mahāvātesu parikupiteṃ, udakam kampi, udake kampito,
 mahāpāṭhavi kampi Iti tadā mahavātā ca udakañ-ca paṭhavi cā-ti
 ime tayo ekamanā viya ahesuṃ.

POETRY

1. SUMEDHA-KATTA

(Abridged)

(1) Renunciation of Sumedha

- 1 Nagare Amaravatiyā Sumedho sāra brāhmano
aneka koṭi sammāyo pahūta dhana dhanānava,
- 2 Ajjhavako mantadhara tiṇṇam vedata' pāragū
lakkhaṇe itthāse ca sa dhammo pārammā gata,—
- 3 Bahogato nidditvā evaṃ cintesi' ahaṃ tadā
"Dukkho puṇa bhavaṃ nama saṃsāra ca bhavadanāṃ.
- 4 Jāti dhammo jarā dhammo vyadhi dhammo c' ahaṃ tadā
saraṇaṃ amaraṇaṃ khemaṃ patiyessissami Nibbutiṃ"—ti
- 5 Evahaṃ cintayitvāna 'okea-koṭi-sattāṃ dhanāṃ
nābhārāthānaṃ datvāna Himavantaṃ upāgaṃ ip
- 6 Tattha ppālhiṇaṃ padahāṃ nissajja-tthāna-cākathe,
abbhantaratulaṃ sattāhe abhiññā-bhāsa' pāpuṇiṃ
- 7 Evaṃ-me siddhi-ppattassa vasi bhūtoṃsa sāsaṃ
Dipaṇkato nāma Jīva uppaṇi loka-nāyako

(2) Sumedha meets Dipamkara

- 8 Paccanta-deśa-vissayo nimanattvā Tathāgataṃ
tassa āgamaṇa-maggāṃ sodhenti tattha-mānava
- 9 Adappaṇe te maṃ' okāsaṃ sodhetuṃ aññaṃ tadā,
'Buddho buddho'-ti cintoṇo maggaṃ sodheṃ' ahaṃ tadā.
10. Anutthite maṃ' okāse, Dipamkato maḥānamo
cattārāsa-sabassabhiṃ cha-l' abhiññāsi tādāhi
khippā-savēhi vimalēhi paṭipajj' aññaṃ Jīva
- 11 Kesse muḍḍite' alāpi tattha vāka-ciraṇa-cā cammakāṃ
kalale pattharutvāna avakajjāno nipaṇṇi' ahaṃ.
- 12 "Akkamutvā maṃ Buddho saba sissehi gacchatu,
mā kalale akkamuttha, lutāyā me bhavissati"—ti.

13. Pathaviyaṃ upannatta evam-me āsi cetaso .
 "Icchamāno ahaṃ aṃ kilese jhāpayo mama
 14. Kim-me a sūta-veseṇa jhāninaṃ saecchikaten' idha,
 sabbasūtaṃ pāpapaṭṭiṃ Buddho hessam adevake."

(iii) *Prophecy of Dipamkaro*

15. Dipamkaro loka-vidū āhutiṇaṃ patiggato
 uddhake maṃ jhāveṇa idha vacanato-abravī
 16. "Paemtha maṃ tapasaṃ, attham ugga tēpanaṃ,
 apatameyye ito kappe Buddho loka bhaviṣati
 17. Imassa paṇikā mātā Māvā nāma bhaviṣati,
 pitā Suddhadaso nāma, ayaṃ hessati Gotamo."

(iv) *Sumedha resolves to master the Pāramis*

18. Dipamkaro loka-vidū āhutiṇaṃ patiggato
 mama kammaṃ pakittetvā dakkhiṇaṃ padam uddharī
 19. Paṇanāṃ-me atikkante sa saṃghe lokanāyake,
 battho hatthena cittaṇa āsanā-vatthaharī tadā
 20. Sukhena sukhito bhoṃ paṇujjāna paṇodato,
 pituṃ ena abhisaṃno pallaṅkara ābhujā tadā
 21. Pallaṅkābhujāno mayhaṃ dasa sahasā-ñivāṇo
 malānūdam pavattesum "Dhuvāṃ Buddho bhaviṣasi"
 22. Buddhasa vacanato sutvā dasa sahasāni' cūbbayaṃ
 tuttha-battho paṇu hito evaṃ cintes' ahaṃ-tadā
 23. "Advejha-vacana Buddha, amogha vacanā Jitā,
 vitaharī u'ttthi Buddhānaṃ, dhuvāṃ Buddho
 bhavasi' ahaṃ.
 24. Eanda Buddha-kare dhamme vānanti ito c' ito
 uddham adho dasa dasā yāvatā dhamma-dhātuya"
 25. Vicinanto tadā dakkhiṇaṃ pathamaṃ dasa parameṃ
 pubbakehi mahesallī anucessaṃ mahāpatham
 26. "Yatthāpi kumbho asappaggaṃ yaṃsa kassaci adbhakato
 vameṇo udakaṃ gāseṇaṃ, na tattha parirakkhati

- 27 Tath' eva yojake dīvē hīnā m ukkattī a-ma-jhīme
laddā lūnam nīssesa kumbho viya ad okato "
- 28 Vānanto tad dakkhā dāyāno nīlā-pāramam
pubba-kāmalesā sēvita-m-sv-tam,—
- 29 "Yathāpi amara vāra kīmaṇi patula-gatam¹
upeti maraṇam tattha, na vikojeti vādhāp
- 30 Tath' eva eva lūnam o bhīma pāpūva²
parānkhā sādā a-ma-jhī viya vādhāp "
- 31 Vānanto tad dakkhā dāyāno nīlā-pāramam
pubba-kāmalesā sēvita-m-sv-tam
- 32 "Yathāpi amara vāra kīmaṇi patula-gatam¹
na tattha upeti maraṇam tattha, na vikojeti vādhāp
- 33 Tath' eva eva lūnam o bhīma pāpūva²
parānkhā sādā a-ma-jhī viya vādhāp "
- 34 Vānanto tad dakkhā dāyāno nīlā-pāramam
pubba-kāmalesā sēvita-m-sv-tam —
- 35 "Yathāpi amara vāra kīmaṇi patula-gatam¹
kūḍā sādā a-ma-jhī viya vādhāp "
- 36 Tath' eva eva lūnam o bhīma pāpūva²
parānkhā sādā a-ma-jhī viya vādhāp "
- 37 Vānanto tad dakkhā dāyāno nīlā-pāramam
pubba-kāmalesā sēvita-m-sv-tam
- 38 "Yathāpi amara vāra kīmaṇi patula-gatam¹
a-ma-jhī viya vādhāp "
- 39 Tath' eva eva lūnam o bhīma pāpūva²
parānkhā sādā a-ma-jhī viya vādhāp "
- 40 Vānanto tad dakkhā dāyāno nīlā-pāramam
pubba-kāmalesā sēvita-m-sv-tam
- 41 Yathāpi amara vāra kīmaṇi patula-gatam¹
kūḍā sādā a-ma-jhī viya vādhāp "
- 42 Tath' eva eva lūnam o bhīma pāpūva²
parānkhā sādā a-ma-jhī viya vādhāp "

¹ Vānanto pāpūva² Vānanto pāpūva

45. *Amanto vāhikkāṃ sakkāmapyāpārammā*
paṇḍitānaṃ āyāsaṃ āhāsi,—
46. *Yāsaṃ Uddāmitānaṃ ādāyadevake*
sattānaṃ āyāsaṃ āhāsi vakkhāsi vā,—
47. *Tāsaṃ vāpāraṃ mā vakkhāsi vā,*
saṃpādaṃ vā, cātthāsi vā, āhāsi vā,—
48. *Amanto vāhikkāṃ sakkāmapyāpārammā*
pubbakehi māheṣi ā-eva-mā-eva,—
49. *Yāsaṃ āyāsaṃ āhāsi vā,*
āhāsi vā, āhāsi vā, āhāsi vā,—
50. *Tāhā vāpāraṃ mā vakkhāsi vā,*
saṃpādaṃ vā, cātthāsi vā, āhāsi vā,—
51. *Amanto vāhikkāṃ sakkāmapyāpārammā*
paṇḍitānaṃ āyāsaṃ āhāsi,—
52. *Yāsaṃ āyāsaṃ āhāsi vā,*
āhāsi vā, āhāsi vā, āhāsi vā,—
53. *Tāhā vāpāraṃ mā vakkhāsi vā,*
saṃpādaṃ vā, cātthāsi vā, āhāsi vā,—
54. *Amanto vāhikkāṃ sakkāmapyāpārammā*
paṇḍitānaṃ āyāsaṃ āhāsi,—
55. *Yāsaṃ āyāsaṃ āhāsi vā,*
āhāsi vā, āhāsi vā, āhāsi vā,—
56. *Tāhā vāpāraṃ mā vakkhāsi vā,*
saṃpādaṃ vā, cātthāsi vā, āhāsi vā,—
57. *Amanto vāhikkāṃ sakkāmapyāpārammā*
paṇḍitānaṃ āyāsaṃ āhāsi,—
58. *Yāsaṃ āyāsaṃ āhāsi vā,*
āhāsi vā, āhāsi vā, āhāsi vā,—
59. *Tāhā vāpāraṃ mā vakkhāsi vā,*
saṃpādaṃ vā, cātthāsi vā, āhāsi vā,—
60. *Amanto vāhikkāṃ sakkāmapyāpārammā*
paṇḍitānaṃ āyāsaṃ āhāsi,—

2. RĪZŌIGINĀ AT SIDA MATTHA'S 1 INTI

1. Ananda-jāte Tidass-gaṇe paṭiṭṭhe
 sakkaṇṇa Indaṁ auci-vaṇaṇo ca deve
 daṁ sīdāṁ, idetva aṁ, tīvaṁ tīvaṁ sīdāṁ
 Asito imi addasa divā-vihāre
2. Iṇṣāṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
 cattupkarivā idam avocāsi taṭṭha,
 kiṁ idāṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
 dussappāṇaṁ, idetva aṁ, tīvaṁ tīvaṁ sīdāṁ
3. Yathā pi āsi saṁvāsa saṁgamo',
 jayo eutānaṁ eutāṇaṁ parāṇā,
 tadā pi n' etādiso lomahaṁsaṇo ;
 kum, abhūṇaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
4. Sojenti gāyanti ca vādayanti ca
 bhuṇṇāmi poṭṭhenti ca naccayanti ca,
 paṇḍitāṇi vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
 dāṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
5. "So jhāyissittha saṁvāsaṁ vāṭṭaṁ vāṭṭaṁ
 manussa loka hita-sukhatāya jāto
 Sāvāṇaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
 idāṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
6. So saṁbha-satt'uttamo akka-puggalo
 natāsaṁbho saṁbha-pajānāṁ-uttamo,
 vattevanti cakkhaṁ tū'vhaṇe vane
 nadāṁ vā sīho bāṭavā mūḍābhūbhū."
7. Tūp vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
 siddhantaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ,
 nīṇaṇa taṭṭha idam avocāsi Sakya
 kum, abhūṇaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
8. 'Tūp kum, abhūṇaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
 vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
 daṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ
 dāṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ vāṭṭaṁ



9. Disva kumārāṇi sikkhāṇi va paṇḍitaṇ
 tarāsaḍḍhaṇi va noda-gamaṇi vuddhaṇi
 sarivaṇṇaṇi saṇḍaṇi saṇḍaṇi^{*} abbaṇi mallaṇi
 ānanda-jēto vipulaṇi alattaṇi paṇḍiṇi.
10. Aṇḍa-sikkhāṇi ca sikkhāṇi saṇḍaṇi
 chattaṇi nāṇaṇi saṇḍaṇi^{*} abbaṇi
 eṇḍaṇi laṇḍā va, chattaṇi saṇḍaṇi
 na dāsaṇi cānara-chatta-gāhakaṇi.
11. Disvā jaṭi Kāṇhasiri^{*} vayoṇi
 suvannaṇi nikkhaṇi va paṇḍitaṇ
 setaṇi ca chattaṇi dāsaṇi^{*} abbaṇi
 udaggacitto sumano paṭiggaho.
12. Paṭi-saṇḍaṇi paṇḍiṇi sikkhāṇi paṇḍiṇi
 paṇḍiṇi sikkhāṇi paṇḍiṇi paṇḍiṇi
 paṇḍiṇi sikkhāṇi paṇḍiṇi paṇḍiṇi
^{*} 'aputtar' āyānā dāsaṇi^{*} abbaṇi^{*}

3. THE CHARIOT OF GĀTHĀS (GĀTHĀS)

(Abridged)

1. Ahoṇi cāraṇi, bulloṇi cāraṇi, sikkhā vaddhaṇi
 paṇḍiṇi paṇḍiṇi^{*} paṇḍiṇi paṇḍiṇi^{*} paṇḍiṇi^{*}
2. Itthiṇiṇi va, o sikkhā dāsaṇi cakkhaṇi paṇḍiṇi
 ottharasaṇḍaṇi^{*} kottaraṇi paṇḍiṇi^{*} paṇḍiṇi^{*}
3. Tāto paraṇi^{*} dāsaṇi nara dāsaṇi^{*} dāsaṇi,
 paṇḍiṇi na vattabho, dāsaṇi^{*} dāsaṇi^{*} dāsaṇi.
4. Itthi^{*} evāṇi cāraṇi dāsaṇi, paṇḍiṇi dāsaṇi
 paṇḍiṇi na vattabho, dāsaṇi^{*} dāsaṇi^{*} dāsaṇi.
5. Eko va sikkhā paṇḍiṇi dāsaṇi^{*} dāsaṇi^{*} dāsaṇi
 dāsaṇi^{*} dāsaṇi^{*} dāsaṇi^{*} dāsaṇi^{*} dāsaṇi^{*} dāsaṇi^{*}
6. Paṇḍiṇi ākankhaṇaṇi^{*} bhava^{*} cānara^{*} dāsaṇi^{*}
 cānara^{*} dāsaṇi^{*} dāsaṇi^{*} dāsaṇi^{*} dāsaṇi^{*} dāsaṇi^{*}

7. *Itana vasa sata-antam itahe itahe vasa-
esa itahe vasa-antam itahe vasa-antam itahe*
8. *Atana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
9. *Itana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
10. *Atana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
11. *Natana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
12. *Itana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
13. *Cuttara vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
14. *Atana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
15. *Itana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
16. *Katana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
17. *Itana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
18. *Natana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
19. *Itana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
20. *Tatana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*
21. *Atana vasa sata-antam itahe vasa-
itahe vasa-antam itahe vasa-antam itahe*

* For *ghana* or *ghana*.† Variant: *Sudhara*.‡ Variant: *uggata*.§ Variant: *Ra*.¶ Variant: *Ra*.‡ Variant: *pa*.* Variant: *Sudhara*.† Variant: *Sudhara*.‡ Variant: *Sudhara*.

4. SAMANAM

1. Iṣṭaṁ yaśasvīṇāṁ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ
2. N'atīti bhāṣāḥ śāhīnāṁ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ
3. Yo ca lokaśāhīnāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ
4. Itum kṣātrīyāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ
5. Māyāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ

5. NAKSALAM

1. "Iṣṭaṁ yaśasvīṇāṁ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ"
2. —"Aśvīnī ca bhāṣāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ"
3. Pūrvaṣṭhī ca bhāṣāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ"
4. Māṣāṁī ca bhāṣāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ"
5. Mithuṇa ca bhāṣāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ"
6. Dhanu ca bhāṣāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ"
7. Kṛttikā ca bhāṣāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ"
8. Citrā ca bhāṣāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ"
9. Kārtikī ca bhāṣāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ"
10. Tārā ca bhāṣāḥ yathā pāṇḍitāḥ yathā tīrth-
arādhakāḥ kṣātrīyāḥ śāhīnāḥ yathā vāṭṣṭhīḥ"

- 11) Iṣṭīśāstra loke bhūmire ca — kṛvācā na kampati
bhoktām vāgmaślokaśca śatamānandā — uttanam
- 12) Iṣṭīśāstra kṛvācāśāstrādyāni aparādya
pubhaśāstrānyāni — [100] tasya
madhyalam-uttanam.*

G. Neufeld

1. Nalho nallatiparavā dho odak antika
"atthe kēcāma pūnā dho a pēhāyāyā"
2. Rāto vā dho uttara corā pūnā vā
māsa vā jannakkā vā dho dho dho dho dho
otad aṭṭāyā dho dho dho dho dho dho dho
3. Tīva nallatiparavā dho odak antika
na sabba sabba dho dho dho dho dho dho dho
4. Nalho vā dho vā dho vā dho vā dho vā dho
nā, dho dho dho dho dho dho dho dho dho
5. Appi vā dho dho dho dho dho dho dho dho
yūḍā pūnā dho dho dho dho dho dho dho
6. Yāsa dho dho dho dho dho dho dho dho
nā dho dho dho dho dho dho dho dho
7. Cāyā dho vā dho dho dho dho dho dho dho
nā dho dho dho dho dho dho dho dho
8. Jā dho dho dho dho dho dho dho dho
pā dho dho dho dho dho dho dho dho
9. Aṭṭā dho dho dho dho dho dho dho dho
kavā dho dho dho dho dho dho dho dho

7. PUNITA

- Pañca śrībhakti-saṁgrahaḥ — bhakti-saṁgrahaḥ pañca
 "bhato va no bhataḥ" — kṛm va te karṣati
 kuśvatpaco va — 'damaḥ paṇḍit,
 atā va paṇḍitaḥ' — dharma-śāstra-parāśaraḥ
 'bhūān' — śrīmad-bhāgavatam parāśara-ācāryaḥ, pañcā,

1 Variant: 1800m.

4. Yañ-ca klio eḥa-sampanno tikkha dāhati tejaṇā
na tassa puttā-piṇḍo dayāḷā viḍḍare dhanam
sūpaccā adāyāḷi tā lāṭṭhu bhavanti te,
tasmā hi paṇḍito poso sampassam attham-attano
bhūṅgamam pāvakañ ca khattiyañ ca yasa-sam
bhikkhū-ca sīla-sampattiṃ sammad-eva eka-ācāro

9. KODHANA

1. Kodhano dubbhāro hoti, oṭṭo dukkham-ja seti so,
attho attham gahetvāna anattampi adīpajati.
2. Tato kāyena vacaya vanam¹ kṛtvā a kodhano
koddibbhūto puriso dhana-sampadā-ācchati.
3. Kodha-sammoda sammatto vāsakkham² ni, ācchati,
nāti mitta-suhajā ca parivajenti kodhanam
4. Anattā janāno kodho kodho etā pākopano,
bhāva-antarato, attho, tvaṃ, viṇṇāva-ṇḍhāti.
5. Kuddho attham na parā, kodho dhammaṃ na passati,
anīha-tamam tadā hoti, yam kodho-sphūṭe narām
6. Yamo kodho uparetho, an-karam, viṇṇādukkharati,
pacchā so, vigato kodho, kodho 'va tappati.
7. Du-mānaso 'yam pīḷaso, aṭṭho, 'va pāvako,
yato paṇḍito kodho yena kaḍḍhanti mātayā
8. Nāsa hanti na ottappam na vīce³ hoti gāraṇo
kodhena abhikkhūssa na dīpajati kaccanam.
9. Kuddho hi parānam hanti, kuddho hanti sa mātaram,
kuddho hi brāhmaṇam hanti, hanti kodho puthujanam.
10. Att' upamā hi te satto, attā hi parānam piyo,
hanti kuddho puth' attānam, tānā-r' pesu mucchito
11. Aśnā hanti attānam, viṇṇā kodhanti mucchitā,
rajjuyā buddhā mivanti pabbite api kandaro
12. It' āyam kodha-rūpena ma-urāso, kulācavo,
tam damena samucchinde paṇḍa-viriyena dīṭṭhiyā,
ekam ekam akusalam samucchindati paṇḍito

¹ Variant codham.² Variant āyasaḷḷam.³ ed for so, mātā caṇḍa.

10. VASALO

1. Kodhano upanidhe ca pata sakshī ca va nare
viparīṣadībhīḥ, ¹ tam jātān 'vasalo' iti.
2. Ekam upa dīpam va nayo dīpam anu bhīṣati,
vassa pīṇe tavyaṁ ² tīkṣṇaṁ ³ vāṣaṇo' iti.
3. Gāne va yā vāṣaṇo vā pīṇe upa dīpam vā
theva ⁴ vāṣaṇo' iti, tam jātān 'vasalo' iti.
4. Yo hare namo ⁵ vāṣaṇo' iti, ⁶ jātān
na hi te jñānīti, ⁷ tam jātān 'vasalo' iti.
5. Yo anāthe upa dīpam ⁸ tīkṣṇaṁ ⁹ vāṣaṇo' iti, tam
sakshī putro mūṣaṇo' iti, tam jātān 'vasalo' iti.
6. Yo bhūmā sakshīṇaṁ vā ¹⁰ pīṇe pīṇasati
sakshīṇaṁ vāṣaṇo' iti, tam jātān 'vasalo' iti.
7. Yo nīlāram va pīṇasati, vā ¹¹ anukāṇ gata vā bhāṇaṁ
jātān ¹² sakshīṇaṁ ¹³ vāṣaṇo' iti, tam jātān 'vasalo' iti.
8. Yāṣaṇo pīṇasati sakshīṇaṁ anukāṇ gata,
pīṇasati sakshīṇaṁ vāṣaṇo' iti, tam jātān 'vasalo' iti.
9. Yo brāhmarāṇa va sakshīṇaṁ vā ¹⁴ pīṇasati, vā
pīṇasati sakshīṇaṁ vāṣaṇo' iti, tam jātān 'vasalo' iti.
10. Yo ¹⁵ sakshīṇaṁ vāṣaṇo' iti, tam jātān 'vasalo' iti.
11. Kesako kodhāṇaṁ vā ¹⁶ pīṇasati sakshīṇaṁ
vāṣaṇo' iti, tam jātān 'vasalo' iti.
12. Yo ¹⁷ sakshīṇaṁ vāṣaṇo' iti, tam jātān 'vasalo' iti.
13. Yo ¹⁸ sakshīṇaṁ vāṣaṇo' iti, tam jātān 'vasalo' iti.
14. Ajiṇyako kūrjātā brāhmarāṇa manta baudhava
te ca pīṇasati sakshīṇaṁ vāṣaṇo' iti, tam jātān 'vasalo' iti.
15. Dīpam va dīpam pīṇasati, sakshīṇaṁ vāṣaṇo' iti,
na ne jātān vāṣaṇo' iti, tam jātān 'vasalo' iti.

1. Variant: hāṇaṁ amāno.

2. Variant: bahu.

3. Variant: vā.

4. Variant: idanta.

5. Variant: vāṣaṇo.

12 DOWNFALL OF THE BRĀHMANAS

1. Iṣavo pubbaka aśum saññat' attā tapassino
pañca kammagūṇa hutvā attā d'attabam-acārisuṃ¹
2. Na paṇḍā brahmaratū² aśum na h'raññuṃ na dhamaṃ na,
sajjhavā dhana d' aññ'issuṃ brahmanā³ mūḍhim-apasāsyam.
3. Yau, te am' pakatam⁴ te dvāra bhittam upatthitāṃ
satt'hā pakatā n' esamāṃ hutvā tad' anaññhūsuṃ⁵
4. Nand'at'eb' vatt'h' d' esavāreb' āvasath'eb' ca
phūṭā, a-ṇṇa-va rat'hī te nimmāsu⁶ su brāhmaṇe
5. Ayaṃha taṃ n'ap'āsuṃ ap'evyā dhamaṃ rakkhitā,
na no k'eva p'vareṃ kuṃ dvāreṃ sabbaso
6. Att'ha carit'ar'āsu⁷ vassāṃ [koraṇṇa] brahma-carivam
carim'au te,
vijj'atāṃ pariyetth'na aśum brahmanā puro
7. Brahma-carivāṇ' ca d'at'h' ca a-ṇṇavāṃ mad'havāṃ tapam'
soraṇṇam' av'at'h'āsu⁸ ca khant'it'h'-cāpi⁹ avāṇṇayum
8. Yo neṇaṃ, parat'o ās'it'at'h' ā datt'ha parakkuro
na vāpi mett'h'maṃ d'hammaṃ na sopyantena nā, amā
9. Tassa vatt'h' am' rakkhantā d'at'h' eke v'āsu jātikā
brahma-carivāṇ' ca s'at'h' ca khant'it'h'-cāpi¹⁰ avāṇṇayum
10. Taṇḍulam' s'vāṇam' vatt'h'am' sap'pitelaṇ' ca vaṇṇa
dhammena¹¹ sar'ud'metvā tato v'at'hūṃ akappayum,
upatthit'asāṃ p' v'at'h'asāṃ nāsu gāvo haṃm'au te
11. "Yathā mātā pitā bhātā aññ'ē vāpi ca bhatakā,
gāvo no parameṃ māt'h' vāsu jāyanti osadhū,
12. Annadā baladā c' etā v'at'h'at'h'ā sukhadā tathā —
etam'att'h' āsāṃ bhāvā nāsu gāvo haṃm'au te.
13. Sukkumalā met'akaya vāṇṇavanto yāsaṃso
brāhmanā seṇ' dhamm'eb' kiccāk' c'esa ussukā
yāva loke avatt'au su, s'akham' edh'it'h' ayaṃ pajā.

1. Variant: —su, —suṃ for —esu, māt'ā cūṇā

2. Variant: neṇaṃ bhatakam.

14. Tesam āsi vipullāso divana anuto anum
rājno ca vivākāram, nāryo samalankatā.
15. Rathe cā, aśvā samyutte vakate citta anbhano¹
nivesane nivese ca vibhūte bhā, so mite
16. Gomandala-paripū-llam,² nārivara-gaṇāyutam
māraṇa-maṇḍana-bhāgān abhayaṇaṇa brāhmaṇa
17. Te tathā maṇḍe gathetva Oṅkarakam tad upāśramam
'Pāṇḍita-dharmā bhāgān' aśvānā, bahā te dhānān
18. 'Tato ca devī pādānāṁ lochanānāṁ ratheśabho
nirāśā medhānā pādānāṁ medhānā' (soma āpavān,
vāpoyyān niraggalaṇa
—te vāpoyyānā brāhmaṇānā aśvānā)
19. 'Te ca tathā dharmam liddhāṁ antardhena samavocayunt,
—te ca tathā dharmam liddhāṁ antardhena samavocayunt,
te tathā dharmam liddhāṁ antardhena samavocayunt
20. 'Yathā pādānāṁ pādānāṁ dharmānāṁ dharmānāṁ
—te ca tathā dharmam liddhāṁ antardhena samavocayunt,
te tathā dharmam liddhāṁ antardhena samavocayunt
21. 'Tato ca devī pādānāṁ lochanānāṁ ratheśabho
—te ca tathā dharmam liddhāṁ antardhena samavocayunt,
te tathā dharmam liddhāṁ antardhena samavocayunt
22. 'Tato ca devī pādānāṁ lochanānāṁ ratheśabho
—te ca tathā dharmam liddhāṁ antardhena samavocayunt,
te tathā dharmam liddhāṁ antardhena samavocayunt
23. 'Tato ca devī pādānāṁ lochanānāṁ ratheśabho
—te ca tathā dharmam liddhāṁ antardhena samavocayunt,
te tathā dharmam liddhāṁ antardhena samavocayunt
24. 'Tato ca devī pādānāṁ lochanānāṁ ratheśabho
—te ca tathā dharmam liddhāṁ antardhena samavocayunt,
te tathā dharmam liddhāṁ antardhena samavocayunt
25. 'Tato ca devī pādānāṁ lochanānāṁ ratheśabho
—te ca tathā dharmam liddhāṁ antardhena samavocayunt,
te tathā dharmam liddhāṁ antardhena samavocayunt
26. 'Tato ca devī pādānāṁ lochanānāṁ ratheśabho
—te ca tathā dharmam liddhāṁ antardhena samavocayunt,
te tathā dharmam liddhāṁ antardhena samavocayunt
27. 'Tato ca devī pādānāṁ lochanānāṁ ratheśabho
—te ca tathā dharmam liddhāṁ antardhena samavocayunt,
te tathā dharmam liddhāṁ antardhena samavocayunt

¹ Variant: nittānābhāna.

² Variant: pādānābhāna.

³ Variant: pādānābhāna.

13. BUDDHA ON Jāti

1. Anāhata-jāto'pi te'va s'mayam aham' ubho
alaṃp' i'kkhāmahe'ssā i' rakkhaṃe' āyam nānāvo.
2. Teva' nā'pi te'va' s'mayam aham' ubho Gotama
'jāto'pi te'va' s'mayam aham' ubho Gotama
āhā'ca "kam' aham' i'kkhāmahe'ssā i' rakkhaṃe' āyam nānāvo, Cakkhuma.
3. Te na rakke'no s'mayam aham' ubho
bravattam' put'he'na' s'mayam aham' ubho "Sambuddham' iti vīsantam'".
4. 'Te'va' s'mayam aham' ubho [Vas'til'vā, Bhagavā]
s'mayam aham' ubho s'mayam aham' ubho
jāti'vibhaṅgaṃ p'utt'he'na' s'mayam aham' ubho jāt'iyō.
5. Te'va' s'mayam aham' ubho s'mayam aham' ubho
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
6. Tā' k' te'va' s'mayam aham' ubho s'mayam aham' ubho
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
7. Cātuppade' p'utt'he'na' s'mayam aham' ubho
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
8. Tato pakkhī' p'utt'he'na' s'mayam aham' ubho
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
9. Yathā' s'mayam aham' ubho s'mayam aham' ubho
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
10. Na' jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
11. Paecattam' s'mayam aham' ubho s'mayam aham' ubho
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
12. Yo hi koci' manuss' p'utt'he'na' s'mayam aham' ubho
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
13. Yo hi koci' manuss' p'utt'he'na' s'mayam aham' ubho
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
14. Yo hi koci' manuss' p'utt'he'na' s'mayam aham' ubho
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
15. Yo hi koci' manuss' p'utt'he'na' s'mayam aham' ubho
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō
jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō jāt'iyō

16. Yo hi koci manussesu adinam upa, vati,
evam Vāsettha janāhi carāno na brāhmanapō
17. Yo hi koci manussesu issati upa, vati,
evam Vāsettha janāhi yodhāvō, na brāhmanapō
18. Yo hi koci manussesu parohicena jivati,
evam Vāsettha janāhi vāko so na brāhmanapō
19. Yo hi koci manussesa gamiṇi ca lokaṃ tinnhāti,
evam Vāsettha janāhi vāko so na brāhmanapō
20. Na c'āhaṃ brāhmanapō te na vovāsaṃ matti sa abhayaṃ,
'bho-vādī' natva so hosi sa va te sa k'hiṇeno
akhiṇenaṃ acādinapō te vāso so na brāhmanapō
21. Sabba-samyo,soṃpi che vā vovāsaṃ parissasati,
saṅgāt,gaṃ viṇayavāso so na brāhmanapō
22. Yo na n paṭipattiṃ dhamma-samvattanāṃ moham accagā,
tiṇṇo paraṇāto, yati te, vāso hi pi katti
anupādaya mabbuto so na brāhmanapō
23. Na, accā brāhmano te, vāso so na brāhmanapō,
kammajā brāhmanapō te, vāso so na brāhmanapō
24. Kassako kammajā te, vāso so na brāhmanapō
vāso kammajā te, vāso so na brāhmanapō
25. Coro pi kammajā te, vāso so na brāhmanapō
vāso kammajā te, vāso so na brāhmanapō
26. Evam etaṃ yattāhi bhikkhū, kammajā, piṇḍanti paṇḍitā
paṭicca samuppiṇḍanti kammajā, piṇḍanti paṇḍitā
27. Kammajā vattāhi te, kammajā, vāso so na brāhmanapō
kammajā vattāhi te, kammajā, vāso so na brāhmanapō
28. Tappena brāhmanapō te, vāso so na brāhmanapō
etena brāhmanapō te, vāso so na brāhmanapō

14. GĀTHĪS OF GAYĀ-KASSAPA

1. Pāto mayhantikam savapāṇaṃ divasase' ahaṃ
otaraṃ udakam sotam Gayāya Gayāpāṇa, gūya
2. Yam mayā pakatam pāpam piṇḍe sūhase, kassu,
tam 'dāniddha pavāheṃ — evaṃ-dit' h' pore ahuraṃ.

3. Satiyā sabbasatam vacam dharmam' attha-sah tam paṭam
tattāya yathavakam attamāya vanteḍ paccavekkh sam
4. Nimbata sabbha paṇe nāhi sammato payato soci,
and the Suddhassa dayado putto rādhassa oraso
5. Oḡayhi' atthangakam solam sabbam pāpa-ya pavadhayam,
tissam-ya ajjhagatam, katam Buddhassa sāsana-m

15. GĀTHĀS OF MĀLUNKYĀPUTTA

1. Māyassa paṇattacārino tūlā vaddhetti-ya dāya-ya
no paṇatti hura-ya, pham-ya dāya-ya dāya-ya dāya-ya
2. Yā-ya sabbha-ya nāhi-ya dāya-ya dāya-ya dāya-ya
dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya
3. Yo ve tam, sabbhā, samma-ya dāya-ya dāya-ya dāya-ya
dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya
4. Tam vo vadāmi bhadda-ya dāya-ya dāya-ya dāya-ya
"Tam vo vadāmi bhadda-ya dāya-ya dāya-ya dāya-ya
dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya
5. Kā-ya dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya
dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya
6. Pā-ya dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya
dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya

16. GĀTHĀS OF JINTA I. OCCHITAPUTTA

1. Jintaputtena natto "ha-ya dāya-ya dāya-ya dāya-ya
dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya
2. Nāttam samokam kassā dāya-ya dāya-ya dāya-ya
dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya
3. Māttam pitarā dāya-ya dāya-ya dāya-ya dāya-ya
dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya
4. Duvā vināyakam aggam sātthamāya dāya-ya dāya-ya
dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya dāya-ya

- 7 Maññamāyā dāyā dāyā dāyā dāyā dāyā
amāyā dāyā dāyā dāyā dāyā dāyā
0 Aññamāyā dāyā dāyā dāyā dāyā dāyā
amāyā dāyā dāyā dāyā dāyā dāyā

17. GĀTHĪS OF UṆADDA

- 1 Pkapputtā dāyā dāyā dāyā dāyā dāyā
bāyā dāyā dāyā dāyā dāyā dāyā
2 Tēcāmaññamāyā dāyā dāyā dāyā dāyā
dāyā dāyā dāyā dāyā dāyā dāyā
4 "Kēcāmaññamāyā dāyā dāyā dāyā dāyā
dāyā dāyā dāyā dāyā dāyā dāyā
4 Satthā dāyā dāyā dāyā dāyā dāyā dāyā
"Pāyā dāyā dāyā dāyā dāyā dāyā
5 Pāyā dāyā dāyā dāyā dāyā dāyā dāyā
amāyā dāyā dāyā dāyā dāyā dāyā
6 Tātā Satthā dāyā dāyā dāyā dāyā dāyā
"Pāyā dāyā dāyā dāyā dāyā dāyā
7 Pāyā dāyā dāyā dāyā dāyā dāyā dāyā
amāyā dāyā dāyā dāyā dāyā dāyā

18. GĀTHĪS OF SUNDHĀ

- 1 Nīcā kubbā dāyā dāyā dāyā dāyā dāyā
dāyā dāyā dāyā dāyā dāyā dāyā
2 Dāyā dāyā dāyā dāyā dāyā dāyā dāyā
dāyā dāyā dāyā dāyā dāyā dāyā
3 Ath' a dāyā dāyā dāyā dāyā dāyā dāyā
pāyā dāyā dāyā dāyā dāyā dāyā
4 Nīcā dāyā dāyā dāyā dāyā dāyā dāyā
dāyā dāyā dāyā dāyā dāyā dāyā
5 Vāyā dāyā dāyā dāyā dāyā dāyā dāyā
pāyā dāyā dāyā dāyā dāyā dāyā
6 Tātā kubbā dāyā dāyā dāyā dāyā dāyā
"Pāyā dāyā dāyā dāyā dāyā dāyā

3. So mahānāṣṭakam
 4. Nāṭya

26. DĀSĀVĪSAMAM

1. Dāsa
 2. Dāsa
 3. Dāsa
 4. Dāsa
 5. Nāṭya
 6. Sa
 7. Sa
 8. Dāsa

27. SHĀNĪSAMAM

1. Sa
 2. A

4. Akkad llo saghorana et kashaya pat kshobh,
nātinaṣṭi uttamaṁ bhavaṁ saṁśayaśca dīdhat.
5. Sakkatvā saknato lokaścaśobhati saṁśaya-
vagnaḥ kṣatṛaḥ śaśvato yonirāśaśca dīdhat.
6. Pūjako lokaśca pūjito viṇṇaśca pūjyaśca loka-
yasa-kattā ca pūjyaśca uttamaṁ bhavaṁ dīdhat.
7. Agatvātha pūjyaśca bhavaṁ saṁśayaśca
sūryā apahat, bhavaṁ saṁśayaśca dīdhat.
8. Gavaḥ tassa pāpāni kṣatṛaśca vāṇaśca
puttāni phāṇaśca vāṇaśca uttamaṁ bhavaṁ dīdhat.
9. Danto pabattato vāṇaśca pūjito niro-
cuto parittāni lokaśca yonirāśaśca dīdhat.
10. Vāṇaśca lokaśca danto nirocuto vāṇaśca
amittā na pāpāni oṇaśca uttamaṁ bhavaṁ dīdhat.

29. PĀTHANA-DHAMMAVAMSAṄĪ
(*Abridged*)

- [illegible]



9. *Vasāṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu, pr
kāśaṁ pāṇāṁśu cāpāṁśu śāstrāṁśu*
10. *Vasāṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
11. *Thapayāṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
12. *Namāṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
13. *Upariṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
14. *Malatīṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
- ✓ 15. *Thapayāṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
16. *Vasāṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
17. *Apāṇāṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
18. *Thapayāṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
19. *Upariṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
20. *Malatīṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*

20. Rājaraṇaṇā

1. *Apāṇāṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
2. *Upariṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*
3. *Thapayāṁśu pāṇāṁśu cāpāṁśu śāstrāṁśu
pāṇāṁśu cāpāṁśu śāstrāṁśu*

4. "Pito-ghataka vapase 'yoni' ni kaddhātha nagara
Nagadaka rajara apadēva samagata
5. Suvanage-to paṇḍita, amācān saḍhu sammutān
raja samabhi sēvita eḍḍeṇa loka māraka
6. So utthāyasa vassan raja rajan akaravi,
kalāṇa tassa puttāyātha viṇa karavi
7. Aṭṭe dāṇe vassē kalāṇakassa rajan
Sāṇḍāḍḍha parimāṇa eva vassa-attān aṭṭe
8. Aḍḍāṇakassa puttā to abhaya, dāva bhātuka
dāyavā to vassan rajan sammutasāṇan
9. Nava Nandā tato sēvā karoti eva narādhipa,
te jī dāyasa vassan rajan sammutasāṇan
10. Meriyatā khattiya nā vassan jātā māttharān
Candana to ti paṇḍitān Cāṇakko lokaṇṇo tato
11. Nuvanān Pāṇanānānā to, ghosetva carāṇa kodhēva
ekāḍe lāmbhā pāṇā, raja samabhi sēvita
12. So tato viṇa vassan raja rajan akaravi,
tassa puttā kaddhātha viṇa karavi
13. Lāmbhāṇa nā nā, nāṇa nāṇa vassan
Aṇṇa sēvita to paṇḍita, dāva bhātuka
14. Nuvāṇa bhātā, sēvita ek rakam sātān
ekāḍe lāmbhāṇa nā, ekarāṇa rajan
15. Jāṇa bhātā, pāṇā pāṇā dāva bhātā
sāttharān vassan dāva bhātā vassan
16. Jāṇa sāttharān dāva bhātā, nāṇa sāttharān
puttā Pāṇā nāṇa, raja samabhi sēvita

NOTES PROSE

DEVATĀ KYE ANA [Jincha Kyō-kathō] — This piece occurs on the occasion of the 'prayer of the gods' *devatā kyō-an* to the Bodhisattva who was then a dweller of the *Trāyastri-loka* (heaven, earth & earth). The episode is represented in Buddhist sculpture especially as one of the Bharhuk reliefs.

The gods heard a *kalahala* (calamity) and realized that the time was opportune for the appearance of a Buddha on earth. They all assembled in one place and ascertained that the Bodhisattva had fulfilled the conditions of Buddhahood in his previous existences. Accordingly, they approached him in the Trāyastri-loka and prayed to him to take his birth on earth for the sake of salvation of mankind (*loka-sūttara*, *alldhaya*). Before giving his word for advent to the world of men, the Bodhisattva made the *śāṣṭi* 'investigations' *pañca mahān kaṇam*, i.e., the investigations were with regard to the suitability of (i) the time (*kāla*), (ii) the continent (*dipa*), (iii) the country (*deśa*), (iv) the family, i.e., the status of the father (*kūla*) and (v) the genatrix, i.e., the purity of the mother (*garbhī*) and her age limit. Having ascertained that the time had arrived for him to become a Buddha (*Buddha-bhārdya*), the Bodhisattva promised and dismissed the gods.

The sense of *kalahala* is the same as that of *kalahaṇa*, the term signifies 'a great bow and cry', i.e., an onset of a multitude, the natural outburst of an agitated mood, hence a commotion, a tumult, an excitement. Such an impetuous mood prevails when a long-awaited event, happy or calamitous, is about to happen. A *kalahala* is said to be threefold: *Kappa-kalahala* or commotion at the impending termination of the world-system, *Buddha-kalahala*, or commotion on the eve of the advent of a Buddha, and *Calakarahala*, or commotion here arising there of a king to the emergence of an overlord. *Agantanti* (ā + √ya + i) = 3rd pres. p. = request, pray. *Pubba-muṇḍassa uppanna* (the absolute) — when the signs preceding the event appeared. *Idaṃ paṇḍita* (1) the ten virtues or essences

1. A complete translation of the *Jātaka* *Sutta* has lately been made in the *Buddhist Birth Stories* by T. W. Rhys Davids (1879) and was revised by Mrs. Rhys Davids (1924). Broadway Translations Series.

[illegible]

6. SIDDHATTHA'S ACCOMPLISHMENT IN ARCHERY [*Satthaka Nigāya-kathā*]—This piece tells us how Prince Siddhattha* in his sixteenth year, exhibited various feats in archery with unvarying skill and proved his manly prowess to the satisfaction of his kinsmen.

Anukkamena (adv.) gradually, in due course. Tinnam uttham
anucchanike (adj.) qualifying pāradde)—available for the three seasons.
Nava bhūmakam having nine stanzas or lines. Nāṭakya (f.) dancing
girls. Upaśkāpeṣi (caus. upa + √kṣa + aṇ + 3rd pers. sg.)—provided

[illegible]

According to the *Yōmeigun*, Sōtoku had been entrusted with the four signs of nobility and the secret of the *Shōtoku-kyō* (p. 7, 29) were those records of the emperor's secret law passed on the authority of the *Digba-Nikōya*.

[illegible]

[illegible]

[illegible]

12. Amuvat at Kavasa (Laka Naloka) In a par-
narrates the Bodhisattva's arrival at Kajj. He came from the bank of the
river Anura (the Anura from the river to Kajj for was the Anura, not,
which the Bodhisattva actually called Anura to work and not one day
only (see Anura), as mentioned in the text p. 10, l. 24.
Buddhism, the then Anura king of Magadha with his capital at
Kajj, Anura and offered him the entire Anura (sub-
sequently). The Anura then expressed the purpose of his
renunciation. The Anura was a Anura in his great, and
was Anura in a Anura to Anura that Anura is Anura as he had become
a Buddha (Anura Anura). From Kajj the Bodhisattva went to
Anura Anura and then to Ulluka the son of Anura, and learnt their
doctrines. Not long as Anura with her Anura as all the Anura and
went to Anura.

Amoyga N. of a mango grove near the back of the river Anom.
 Lathyrus (part of root in the soil) having spent (the time)
 Rayagha Shit. Kanchha) a m. in Rayagha. South Bihar. It was the
 capital of Mysingha. In the same time. Amoyga was of Rayagha was

Prob. 1. In the figure, $\angle K = 100^\circ$, $\angle L = 100^\circ$, $\angle M = 100^\circ$. Find $\angle A$, $\angle B$, $\angle C$, $\angle D$, $\angle E$, $\angle F$, $\angle G$, $\angle H$, $\angle I$, $\angle J$, $\angle K$, $\angle L$, $\angle M$, $\angle N$, $\angle O$, $\angle P$, $\angle Q$, $\angle R$, $\angle S$, $\angle T$, $\angle U$, $\angle V$, $\angle W$, $\angle X$, $\angle Y$, $\angle Z$.

It is a Year of Anger and of the North Wind. The four
 elements are in a state of flux and the four directions are
 in a state of flux. The four directions are in a state of flux.
 The four directions are in a state of flux. The four directions
 are in a state of flux. The four directions are in a state of flux.
 The four directions are in a state of flux. The four directions
 are in a state of flux. The four directions are in a state of flux.

[illegible]

[illegible][illegible]

"Through many different births
I have run (to me not having found),
Seeking the light of day, and so to none I
Painful are repeated births!
O house builder! I have seen thee,

Pāḍakam kotā—taking as a base or foundation. *Vipassanā* (f, acc) — insight, clear vision. *Magga paṭipatti* stages (of salvation) in succession, in order. *Ārāhita maggena* by the final path or stage (= *ārāhita magga*). There are four stages of salvation namely, (1) *sotāpatti magga*, or the stage of entering the stream (of salvation), (2) *sakaddhāra magga* or the stage of returning once (or three times), (3) *anāgāmi magga* or the stage of the never-returner and (4) *ārāhita magga* or the stage of an Arāhant. *Sabbakāra* (acc pl) — all corruptions are. *Khepetā* (acc, past of *khapa* fr *√khp* 'to throw') — causing to be thrown to waste. *Ānāhita* not even up. *Sandha viṁṣa* (an optional form of acc 1st pers. pres. of *am + dhīvati*) — I run I wandered. *Ānibbāna* (pp of *√nir + √vā* 'to enter') without attaining; not finding (= *anibbāna* = C). *Gaḥa kareḥa* (acc) — the builder of the tabernacle (architect). *Paṇḍita* (pp of *√hr + ta* 'to deal with') — learned. *Sattāham* (acc) — a period of seven days a week. *Isaḥa* (adv) — a little. *Paṇḍa nanda* (adj) — attached to eastern. *Anāroḥa akkhhi* — with waking eyes with a straight neck. *Isaḥa paṇḍa nanda uttara diṇḍhaga* (phatā) — standing a little to the north-east (of the vat). *Canhamam* (Skt. *cankramam*) — the place where one walks up and down i.e. not stored with. *Māpetā* (acc, past of *√māp* 'to measure') — creating measure, causing to appear (a supernatural power). *Dyāta* (adv, pp of *√d + √yam*) — stretched. *paratthama paṇḍhā* *dyāta* in that which stretched from east to west. *Paṇḍhā paṇḍhā* — uttara diṇḍhaga to the north-west direction of the Bodhi tree. *Āttham* — the doctrine regarding philosophy or psychology and metaphysics classified later into seven books and incorporated to the canon. Hence it is also the name of the third Pāṭi. *Paṇḍhā paṇḍhā* (adv) — when a storm arose. *Paṇḍhā paṇḍhā* in order to prevent word off. *Mucalinda* *naga* *dhara* by the serpent king. *Mucalinda* *Satta kkhallam* seven times seven folds. *Bhagā* (past pl of *bhag* fr *√bhag* 'to bear') — with (his) seven. *Ānāhita* (adv) — unobstructed, unharassed. *Naga dānta-katthana* with a tooth-cleanser of the naga-croaker. *Anāṭṭa* *tah* — with water brought from the Anāṭṭa lake. For notes on Anāṭṭa, see the p. 70. No 2, p. 70. *Tattha* *attāham* — There too. *Bhagā* — One spent a week and when a storm arose. *Mucalinda* the serpent king encircled him with seven folds of his coil as he encircled the Blessed One from round and the like. The Blessed One having enjoyed the unobstructed ease of emancipation went to the R. vatana.

15. THE FIRST LAY DEVOTEES [*Jātaka-Nidānakathā*]—This piece contains a brief legend of the two brother merchants (*deva bhātarā vānija*), named Tapasa and Bhaddhika, who offered a rice cake and a honey cake (*maṇḍāka maḍhu pindikāka*) to the Buddha when he was seated under the Māraṇḍa tree. These merchants were travelling from Ukkala (modern Orissa, to Magghadesa, or the Middle Country (roughly, Central India) with five hundred carts. They halted at Uruvelā and took refuge in the Buddha and the Dhamma (the Sangha having not been formed at that time). They became the first Buddhist lay devotees pronouncing every two words *rañe*—Buddha and Dhamma as their Refuge (*deva caika upāsaka*). The event indicates that there was one high road connecting Ukkala with Uruvelā and another connecting Uruvelā with Bārāṇasī (Benares).

Maḍḍhadesa—For its location see the piece No. 1, p. 87. *Sāṁhitāya devatāya*—by a god who was (formerly) the chief deity. *Sammānā huta* (gerl., *sam + ut + √ruṇh + red*)—having restored. *Ākkaṭṭha* (pl., pp. *f* *ussahet*, caus. of *ussaheti*)—one named *ussahet*. *Paṭṭiganhuta* etc.—O restored or Blessed One, out of compassion for us accept this food. *Salamaye patte* (1c)—in a bowl made of rock. *Anumedanam akāsi*—(he) gave thanks. *Dve caika upāsaka*—They were these Buddhist lay worshippers who like Tapasa and Bhaddhika, took refuge only in the Buddha and his Dhamma before the formation of the Sangha. *Paricariṭṭabha* (thing) —an object of worship. *Sammā parimaṇā* (parā + *√mā + red*)—having touched (his) head. *Keraḍhātaya*—his voice. *Anta pakkhipita*—having placed (thing) inside. *Cetiyaṃ*—a memorial (here in honour of the Buddha). *Paṭiṭṭhāpeyam* (*caṇa pati + √thā + āpe + acc. 3rd pers. pl.*)—established set up, not fled built.

16. THE FIRST SERMON [*Jātaka-Nidānakathā*]—This piece gives an account of the circumstances which led to the promulgation of the First Sermon of the Buddha and not the sermon. The interval between Buddhahood and the First Sermon is near about three months. The sermon known as the *Dhammacakkā pparivattana Sutta*, etc. to be found in the Pali canonical texts. From the spot around the Bodhi tree the Buddha proceeded to Bārāṇasī. On the way, he met the Ajita Kaṭṭhika, and referred him about his attainment of Buddhahood. On the evening of that day he arrived at Isopataka (modern Saranath in Benares) where he met the *Pāsāsuraggiyas*. The *Pāsāsuraggiyas* were at first reluctant to pay him reverence. The Buddha, however, convinced them as to his own attainment and preached to them his First Sermon. With the preaching of the First Sermon began Siddhattha's career as Teacher.

Sattthā i.e. as the Founder of Buddhism. This career runs over a period of forty-five years preaching and making converts. At the end of the First Sermon *Kapilāṇa* became a *śiṣya* (disciple). Five days later the Buddha preached to them the *Anāpānāsikkhā Sutta*, at the conclusion of which all five became *Arhanta*.

Upāka N., of a case of nihilistic asceticism. The *Āṭvaka* performed various austerities. They were highly esteemed and had a large number of followers. They could be consulted regarding, respectively, dreams, omens, etc. Their views are mentioned and criticised several times in the Pali texts. They are three mentioned in *Asāḷa* & *Elāṭa* as *caṇḍa* (wild forest plants). *Isapātana*—This was the site of the famous *Magadha* or Deer Park near *Bārāṇasī*. It was eight-mile-guns from *Uruvelā*. When the Buddha gave up his austerity, the *Paṇḍarāgga* left him and went to *Isapātana*. After his Enlightenment the Buddha, leaving *Uruvelā*, met them at *Isapātana* where he preached his First Sermon on the full moon day of *Āśvina* and spent the first rainy season as Buddha. *Paṇḍarāgga*—see p. 84. *Twitted* (gerd, d + g + t + t + d) —turning back to. *Paṇḍarāgga* (phāṭa, pp. of *phāṭa* + *indrag*) —with ant-stiff senses with gladdened heart. *Mahāśūlī* ppants (pp. of *paśarati*) —a town in a high family. *Katīlāṃ* (f. acc.)—an agreement, a pact. *Dhammacakkha* ppantīlāṃ *Sutta*—There are two versions of this Sutta—one in the *Saṃyutta Nikāya* (V. 42) and the other in the *Uraga Mahānigga* (I. 19). There are other versions as well in some of the Buddhist Sanskrit works which show substantial agreement with the Pali version both in form and in contents. The Sutta begins by contrasting two forms of extremism (*dissanta*) i.e., (i) worldly extremism (*lōbhesu kamasakkhalidda* *yogo*), and (ii) ascetic extremism (*attakilomothānuyogo*), each of which is characterised as undignified, unbecoming, inferior, vulgar and befitting only the common folk. The discourse recommends the *Mādhima Paṭipaddā* ('Middle Path') as a dignified way of life by which the extreme modes may be avoided. [Note that the earlier term employed by Buddha was *Majjhā* and not *Majjhima*, and this reminds us of the term *majha* in *Asāḷa* & *Elāṭa* Separate Rock Flicts (cp. *maḥamaṇi patipādayama*). The word *majha* or *maḥama* suggests a comprehensive mode of conduct in which the current of progressive life moves on carrying everything along with it.] *Mādhima Paṭipaddā* is treated as just another name for *Āriya Atthaṅgika Magga*—the Noble Eightfold Way—which begins with *sammāditthi* and ends with *sammāsamādhi*. The *Magga* again is connected with a scheme of thought that extends to the complete form of truth when stated in its four aspects (*cattari ariya saccāni*), *magga*

being the fourth. Knowledge according to Buddhists consists in the right understanding of the four noble truths. Truth is the complete statement on a point. The point of discussion may be anything that offers a problem to the mind, and *dakkha* or *dāra* can be taken as a type. *Andhā khaḍḍha*. He was the son of a person as *khaḍḍha* (see p. 84 under the pre. No. 11). At the same time the First Sermon *Kaddhāna* was the first among the *Pāṇḍavagāyaka* to receive the truth and henceforth he was better known as *Andhā-khaḍḍha* or *Andhā-khaḍḍha*. *Siddhattha-phala*—in the act of entering upon the stream, i.e. the Noble Eightfold Path. *Aratta-gaḍḍha* Sutta is a warning to tread the Sutta or Suttanta as preached by the Buddha to the *Pāṇḍavagāyaka* five days after the preaching of the *Dhammacakkapavattana Sutta*. It is contained in the *Saṃgutta Nikāya* (III 661) and in the *Paṇḍava Mahāvastu* (I c. 39-41). It deals with the perishable nature of the five *khandhas* and shows that the *khandhas* are not the self.

17. DEDICATION OF VEJUVANA (Jāṇaka-Nalakaṭṭha) —This piece presents an account of the Buddha's visit to Rājagaha, after his Enlightenment, in fulfilment of the promise which he had made earlier to King Ummāsa (cp. the pre. No. 10 p. 11). The narrative is important in the history of Buddhism as it records the dedication of Vejuvana for the use of the Buddha and his Order. Vejuvana was a royal park near Rājagaha. It was not too far from the city, not too near, suitable for exercise and games, easily accessible to all people, by day not too crowded by night not exposed to noise and clamour, clear of the street and people, hidden from men and well fitted to seclusion. When the Buddha accompanied by a thousand disciples arrived at Rājagaha, he stayed at the Jāṇaka's park which was situated at the approach of the city (*anagāhikaṭṭha*). Bimbisara king of Magadha accompanied by a large following went to that place to pay the Buddha his respects. When the Buddha preached to them they took faith in him and were converted. The king invited the Buddha with his disciples to a meal for the next day at his palace and at the end of the meal he dedicated his pleasure park at Vejuvana to the Order (officially the Buddha (*Buddha-pamukkhassa samajhena*)). The Buddha accepted it gave thanks to the king and went to Vejuvana. At the acceptance of Vejuvana as the first *dharmakammasāra* the Buddha's religion got its foundation (*Buddha-dhammasa mānavaṭṭhāna*). It is said that Vejuvana was the only *dharma* which the acceptance of which was accompanied by an earthquake.

Upadesa (I c. 47 upadesa + *kaṭṭha*) —at the approach, entrance etc. in

immediate vicinity or neighbourhood of *Latthivana* (Skt *Yasthivana*)
 —N of a grove to the south-west of Rājagaha. During the Buddha's
 stay at this grove, King Bimbisāra went there to see him. On hearing
 the Buddha's sermon the king declared his faith in the Three Refuges—
Saddhupatti phala—see p 89. *Uṇṇāṇattam* (inf. abstr. fr. *uṇṇāṇa*)—the
 state of being a lay devotee or follower (of the Buddha). *Uṇṇāṇas*
 are those who have taken the Three Refuges and the vow to
 observe the five rules of morality called *Sikkhāpaṇas* or precepts. For
 these five precepts, see p 69. *Pañca āśāsaka* (acc pl)—the five
 things which gave comfort and relief (to the king). Bimbisāra had
 these five ambitions of his life, namely (1) that he might become king,
 (2) that the Buddha might visit his realm, (3) that he might wait on
 the Buddha, (4) that the Buddha might teach him the doctrine, and
 (5) that he might understand it. *Pavedetvā* (caus gerund fr. *pa + √vid*)
 —having made known, having declared. *Sattandya* (cp Skt *śeṣtandya*)
 —for the next day. *Nirantaram* (adv 1—continuously always). *Putam*
 —a container, pocket, basket. *Paṇḍita* — *putam* abstr.—The
 next day all the people who dwelt in Rājagaha, eighteen crores in
 number, both those who had already seen the Blessed One and those who
 had not, went early from Rājagaha to the Latthivana to see the
 Tathāgata. The road, three *gāṇḍakas* long, could not contain them. The
 whole of the Latthivana at once became like a basket packed quite full.
Tiṇa ratandhi—the Three Jewels—the Buddha, the Dhamma and the
 Saṅgha. *Vattitum* (inf. of *vattati*, *Veda + vattati* fr. *√vrt*, to turn
 round)—to move, to be in existence, to fare. *Vattiya vā avattiya vā*
 at proper or improper time, in season and out of season, i.e. at all times
 (= *kāle vā akāle vā*). *Pariceka-sukham* (adj. q. a living *Veluvanam*)—
 giving the pleasure of seclusion. *Sitala sitala samalāhṛatam* (adj.)—
 decorated with cool stone surface. *Parama ramanya bhūmibhūyam* (adj.)
 —a most lovely place. *Buddhāraham sandaṇam* (adj.)—having seats
 and beds fit for a Buddha. *Suvanna bhūmihārena* (inst.)—in a golden
 water jar. *Pariccapanā* (pr. p. of *pari + capati* fr. *√tyaj* 'to give up')—
 bestowing, dedicating, giving a gift. *Dasabala*—an epithet of a Buddha.
 He is so called because he is endowed with the ten supreme intellectual
 powers. These powers are enumerated as (1) the knowledge of what is
 right and what is wrong, (2) the knowledge regarding the causally
 conditioned result which is acquired by a person from his action, (3) that
 regarding the way leading to all profits, (4) that about the world of diverse
 elements, (5) that regarding various inclinations of beings, 6 that of
 what goes on in the intentions of others, i.e. thoughts in other's mind.

has even more been him as representing the keynote of the Buddha's teaching:

Ya chamma hetu pp'hiya vāc'hetu Te logate abhi,

tevañ'na vo nirattho, evaṃvut' M'he amh'.

[*Visuddhi-Magga* pp. 141. *Apāraṇa-Saṃpatti* Apāraṇa v. 146.]

The *Te logate* has explained the cause of those things which are produced from cause, and use that with reverence with respect to the Great monk."

Sāpatti-piṇḍa—see p. 68. (*Apāraṇa* v. 146) *apāraṇa* & *piṇḍa* cited—having asked permission to leave Avakāśa (to enter for ordination) the story of ordination of an Arhat, i.e. Arhatship, the attainment of the last and highest stage of the Noble Path. He (see p. 1)—to them. *Apāraṇa* (*fr. v. 146*)—it is his first, i.e.

his first disciple. *Sāpatti-piṇḍa*—i.e. *apāraṇa* & *piṇḍa*.

[10. VISIT TO KAPILAVASTU. [1. *Uddh. N. 1*—*Uddh.*]—This piece contains an interesting account of the Buddha's first visit to Kapilavastu. The Buddha, accompanied by twenty thousand monks, started for Kapilavastu at the express request of his father, conveyed through his eldest son. Kapilavastu and Kapilavastu were connected by a high road and the distance between the two places was sixty yojanas (about 500 miles). It took the Buddha two months, i.e. 60 days, to reach Kapilavastu. The legend is a slow journey of a yojana (i.e., about 8½ miles) per day. When he arrived at the city, he stayed at the Nāgādhamma and reached the Anāpālika. The next day, the Buddha, receiving an invitation to a meal, began to walk in the streets of Kapilavastu. At this sight Suddhodha was deeply grieved but having listened to the Buddha, he became a *śālisthā* and conducted the Buddha and other monks to the palace. The piece is to be read with the piece No. 20 for a complete account of the Buddha's first visit to Kapilavastu.

Pāṇḍita *dharmadatta* (*fr. 1*)—one who has set the excellent. *Whence* of the doctrine, a monk, i.e., inaugurated the best ex. of Righteousness. *Arhat* (*fr. 1*)—he who is powerful. The fivefold form of a king consists of: (1) *śakti* (*fr. 1*)—the strength of arms; (2) *bhoga* (*fr. 1*)—the strength of wealth; (3) *amra* (*fr. 1*)—the strength of wisdom; (4) *abhi* (*fr. 1*)—the strength of high birth; and (5) *padma* (*fr. 1*)—the crown of wisdom. *Kapilavastu*. He was the son of one of the ministers of Balaśāstra. He was born on the same day as Prince Suddhodha and grew up as his playmate. When King Suddhodha heard of his son's attainment of the Enlightenment, he sent

Kāladasi to bring the Buddha to Kapilavasthu on the understanding that he should first be allowed to join the Order. He went to the Vesuvanā park and having listened to the Buddha's discourse he became an Arāhanṭ. After a few days Kāladasi conveyed the king's message to the Buddha and requested him to visit his kinsmen. The Buddha agreed to do so and reached Kapilavasthu with a large company of monks. The Buddha declared Kāladasi pre-eminent among those who saddened his kinsmen (*kaḍḍippasādhakam ayya*) *Satthalha sālhaṅko* (adj.)—in everything serviceable *Attaṃsādhaka* (adj.)—extremely trustworthy *asāha paṃsu kṛtā sah* (p)—is a friend who played together with dust or mud (i.e. a playmate from childhood) *Duḍḍha* (adj.)—hard to know *Sitṭa antodaya* (n.)—danger to life *Jāmadāya* (pr p of *jeṭṭha*)—being alive *Jattham* (inf. √ *da* + *tum*)—to see *Bhadda saṃsaṃp*—the king's message *Parisa paṇyante*—at the edge or border of the congregation *Arāhatta phalaṃ*—Arāhanṭship (see p. 83) *Ku bhikkhu bhāṇa patitthāsi*—lit. he found a support in the condition of 'Come, O monk, &c.' was received in the Order with the words 'Come, O monk *Antevassāsa*—lit. the expiry of the rainy season, &c. the rainy season the Lent *Vuṭṭha vassa* (adj. *vuṭṭha* pp of *vasati* + *vassa* 'rainy season')—one who has spent the rainy season *Parāratṭa* (cause gerd of *pa* + √ *rat* 'to satisfy')—having celebrated the Pavāraṇā, a ceremony at the termination of the Lent *Tebbhatika Jātuz* (acc pl)—the three Jātula brothers, viz., Uruvela Kassapa, Uruva Kassapa and Nadi Kassapa. The Jātulas were famous as fire worshippers *Vatthattā* (pt. fr. *va* + *at* + *vatta* pp of *vattati*)—passed spent *Sattāḍa* *ettarattā*—After the Teacher had become Buddha he spent the first rainy season at Isipatana. When he had spent the rainy season and had celebrated the termination of it, he went to Uruvela. During his stay there for three months he taught the three Jātula brothers like Uruvela Kassapa and others, who had a company of a thousand Jātulas. On the full moon day of the month of Phussa, he went to Itthigāha with a company of a thousand monks and there he lived for two months. Five months had elapsed so far since he left Bārāṇasī. The whole cold season was gone by. Seven or eight days had passed since the arrival of the Elder Udāsi *Paṭipajjina kkhama* (adj.)—fit to go along *Kaṭi saṃgaham kṛtum*—to show favour or kindness to the kinsmen. So *Phagguṇa purnamāṣyam* *katva* -ti—On the full moon day of Phagguṇī (February—March) he (Udāsi) thought 'The cold season is gone by, the spring has come, men have raised their crops and the like, and they have given the paths ahead for journey; the earth is covered with green grass, the woods are full of flowers, the roads are fit to walk on, now is the

[illegible]

oharati) -having shaved off *kapāla kattihe* (ad,)— 'with a begging bowl in his hand' the word *kapāla* means the bowl as well as a 'bowl', used for begging alms. *Rahulamāta pi* — said -The lady, the mother of Rahula, thought: "My lord, who used to go about in this very city with great royal pomp and with golden parasol and the like, now, they say, has shaved off his hair and beard and renounced in yellow robes, begs his food with a bowl in his hand. Is this becoming?" She opened the window, and looking around, she saw the Blessed One shining with the unequalled majesty of a Buddha. *Attha Varasagathā*—These were eight poetical stanzas describing the thirty two major bodily marks of the Buddha who was entitled as a *mahāpurisa* ('Great man') or *sammāsa* ('The Lion among men'). They constitute a fine example of Pāli lyric poetry that developed as early as the 3rd or 4th century A.D., if not earlier. The first of these verses (see p. 21) as translated by the late Prof. T. W. Rhys Davids in his *Buddhist Birth Stories* (p. 223) runs thus:

"His eye and dark and soft and curly is his hair
 Spotless and fair as the sun is his forehead
 Well proportioned and prominent and delicate is his nose,
 Around him is diffused a network of rays

The Lion among Men

Abhūttharita (gerd. *clabhi + tharati*, Skt. *stirati*)—having put on *Sātakam*—an upper garment, cloth. *Santhapent* (caus. pr. p. of *tan + tatthati*)—adjusting, folding up. *Turita turitam* (adv.)—very quickly, speedily. *Amhe lajapetha*—(you) put us to shame, *ham maddam karittha*—Did you think or imagine? *Etthakanam bhikkhunam* (dat.)—[for so many monks. *Laddhum* (inf. *√labh + tum*)—to get. *Cārittam* (nt.)—practice, manner of acting, conduct. *Cārittam etam mahārajan amhikkam*—This is our practice, O king. *Bhikkhā-dro* (nt.)—going about for alms, begging round. *Ayam, mahārāja devīkam kappesum*—This lineage of yours is called the dynasty of kings, O king, but even a known as the tradition of the Buddhas starting from *Idhamkara* and *Kappasāsa*. These and other Buddhas many thousands in number, have gone about for alms, and lived on alms. *Uttattha* (ut + *√ath* = *√tha*) + (pt. 3rd pers. sg.)—let one should rise up, i.e., exert oneself. The verse under reference occurs in the *Dhammapadam* *Longavagga* verse 2. *Hotāpatti phala*—see p. 89. *Sacchikarotā* (gerd. of *sacchikaroti*)—having realized, experienced for oneself. The word 'sacchi' is regarded as a by-form of 'saccha' which may be equated with Pāli *sakkhi* or Skt. *adhi* (= *sa + akh*), with the change of *a* to *i* before *√kr* thus the expression

sacchi + kati meaning seeing with one's own eyes, having a direct or firsthand knowledge. *Isaṭa* (adj. pp. of *pa + aśi*)—'brought out', but figuratively high, 'abundant, excellent' (= *uttama*, *ulāra*—C). *khadaniyam* (fut. part. of *khaḍati*)—'to what may be eaten, eatable, i.e., hard or solid food, as distinguished from *Bhujanyam* (fut. part. of *bhujati* fr. *√bhuj*)—soft food

20. CONVERSION OF NANDA AND RAHULA (Jataka Nidānakaṭṭha).—This piece is but a continuation of the piece No. 19 above. Here we have two connected episodes dealing with the circumstances under which the conversion of Nanda and that of Rahula took place. With the last mentioned episode the account of the Buddha's first visit to Kapilavastu closes. Both of these episodes have a pathetic ring about them. Nanda accompanied the Buddha, carrying the latter's bowl out of respect for him. But the Buddha had him admitted into the Order, in spite of his wiles (*unicekhaṇḍanam yera*). Naturally Nanda had to bear helplessly the pang of separation from his beloved *Isanapada-kalyāṇi* whom he had decided to marry that day. The boy Rahula asked his father for patrimony and received *paṭhaṇḍa*, which took him far away from the bosom of his unhappy mother and loving grandfather *Suddhodha*. After the initiation of Nanda and Rahula however the Buddha enjoined the rules that none should be admitted into the Order without the consent and permission of their parents.

Bhaddakāya paṇḍita—'at the end of "monastic" services, i.e., after the meal. *Sabbam itthayānam* (= *itthi + yānam*,—'it all of women's apartment, i.e., of the women of the household. *Thapetvā* (caus. part. of *tṭhati* fr. *√tṭh*, to stand)—'posting aside, here used as preposition in the sense of except, 'with the omission of. *Upasādhāya* (gen.)—'of the daughter of the king, i.e., of the mother of Rahula. *Sinṇa gabbham* (acc.)—'to the bedroom. No kinca vattabbā—nothing to be spoken to (her). *Opphāya* (acc., cp. Skt. *upahāya*)—'by the ankles. *Pādapitthayam* (acc.)—'on the surface of the feet. *Yathā phasayam*—'according to (her) wish as (she) wanted. *Paṭṭika muṭṭake*—'on a pad made of folded cloth. *Sārasena gāṇṭhā*—'danda fr.—'She went quickly and held him (i.e. the Buddha) by the ankles and rubbed her head on the surface of his feet, and did homage as she wanted. The king told of the wealth of virtues of his son after, such as her love and much respect for the Blessed One this. 'Reverend one, when my daughter heard that you had put on the yellow robes, from that time onward she dressed herself in yellow garments. When she heard of your taking ordination a day, she took but one meal a day. When she knew that you had given up the use

been permitted by his parents. *Sitarana*. It was a grove in Rājagaha, where Arathapindika first met the Buddha. It was famous for a cemetery described as *bhaya bhayata* (fear and terror). *Vihāsa* (not *śed* para *ap* of *vihāsa*)—lived, stayed.

21. *Vīṭṭi* to *Vesālī* [Dhammapadam Commentary Vol III, pp 436-441]. This piece gives a vivid and detailed description of the circumstances of the Buddha's first visit to *Vesālī*, the capital of the Licchavis, which took place in the fifth year after his Enlightenment. *Vesālī* was a rich and populous city. Once it suffered from a shortage in the food supply owing to drought, and people died in large numbers. The smell of decaying bodies attracted a number of *asūyā* which carried away the corpses (commented *ajaddara*) and many inhabitants were stricken by a fatal disease (*sattānam abhitarāna uppari*). The people assembled and decided to invite the Buddha to their city. As the Buddha was then in Rājagaha they sent a Licchavi, named Mahāli, to King Bimbisāra with a request that he should persuade the Buddha to go to *Vesālī*. Bimbisāra however referred Mahāli to the Buddha, who after listening to Mahāli, agreed to go. The Buddha started on the journey with five hundred monks. Bimbisāra decorated the route from Rājagaha to the Ganges a distance of five leagues, and provided all comforts on the way. The king accompanied the Buddha and made him reach the Ganges in five days. His attendants, decked with great splendour, were ready for the Buddha, and his mother, *Ummāsā*, saw them off and came back. The Buddha was received on the opposite bank by the Licchavis. As soon as the Buddha set his foot in the Licchavi territory, rain fell in torrents and washed away all impurities and germs of diseases. The distance from the bank of the Ganges to *Vesālī* was three leagues, and the people brought the Buddha to their city in three days with redoubled honour (*dhigāma pūjāṃ karanta*). The Buddha stayed only seven days in *Vesālī* preaching to the assembled people. When he understood that all fears had gone, he left *Vesālī* and came back to Rājagaha in five days.

Idḍha (adj.) f. pp. of *idhā*, cp *skt* *idha*—hot, weather *ḥṛte* (adj.) f. pp. of *phāti* fr *√phādy*, to swell, cp *skt* *aphāti*—fl. arising, prosperous, opulent. *Rahusaṇḍa* (adj.) f. = having many people, well populated. *ḍhinaṇḍa* (adj.) f. = crowded with or full of men. *Pāṇa* by rotation, according to the form *Tattaka* (adj.) f. = of such number or size as many, or large (= *ḥṛte* *ḥṛte*). *Kaḍḍaraṇḍa* (nt.) = buildings with peaked roofs or pinnacles. *ḍhāsaṇḍa* (adj.) f. = having bad crops. *Chāḍaka* *ḍaṇḍa*—by the bad effect of hunger or famine. *Duggaḍa* (monused) (pl.) = poor or miserable persons. *Kaḍḍa* *ḍhamaṇḍa*—lit made

an end of their lives, &c. died. This is a phrase in Pali *Kūṣapāṇam gāḍhaṇa*—by the smell of (rotting) corpses. *Īṭṭhūṇṇa* (inst. of *paṭi + kula + tā*)—owing to d. increase, hence, increase (1). *Īṭṭhūṇṇa*—N. of a certain disease, i.e. "snake wound & sickness" and skin disease. *Īṭṭhūṇṇa*—a paper¹1. Pass through seven successive of lines. *Saṅgha* (1st. Skt. *saṅgha*)—a the council hall in the M. to hall. People in those days having a republican form of government would assemble in this hall to decide on all important matters concerning the state. The hall was also used for public functions and for the reception of distinguished visitors. *Īṭṭhūṇṇa*—injustice, illegality, wrongness. *Vicīṭṭhūṇṇa* (vi + √ci + upar. 2d pers. p.)—you investigate, examine. *Sabbapāṇam*—the entire tradition. *Īṭṭhūṇṇa* (1st. of *upa + √tam*)—gathering—can be suppressed, removed. *Īṭṭhūṇṇa*—having done properly, in due form according to rule. *Īṭṭhūṇṇa*—the six teachers. They were (1) Purana Kassapa (2) Makkhali Gosāla (3) Ajita Kesakambhūti (4) Pakudha Kaccayana (5) Saṅgha Bhattipatta, and (6) Nigantha Nataputta. *Mahāpāṇa*—maha-pāṇa—of great power and majesty. *Koham* (terr. 6th) where? *Īṭṭhūṇṇa* (adv. Skt. *etadhi*)—now, at present. *Īṭṭhūṇṇa* (adv. p. of *upa + √kard*, 'to draw near')—coming near, approaching. *Īṭṭhūṇṇa* (1st. of *vassa + upandya*)—the approach or advent of the rainy season, the period for entering on Lent (vassa) (1st). Thus the phrase *upakattāya vassupandya* (1st. of *upa + √kard*) means 'as I, now, was coming near or approaching, was about to take place'. *Pāṇāṭṭhūṇṇa* (1st. of *paṇa + ākara*)—that which is connected or went with a letter, a special message, present, gift. *Saṅghapāṇa* (1st. of *saṅgha + pāṇa*)—having made known, having conveyed. *Pāṇāṭṭhūṇṇa* (1st. of *pa + √vri*)—having communicated, reported, told. *Pāṇāṭṭhūṇṇa* (1st. of *pa + √vri*)—you send forth or out. *Tumheṇu dāṭṭhūṇṇa* (1st. of *tu + dā*)—once you have come. *Saṅghapāṇa*—having conveyed. *Īṭṭhūṇṇa* (1st. of *upa + √kard*)—having caused to pour out or sprinkle over. *Īṭṭhūṇṇa* (1st. of *upa + √kard*)—having raised or filled up. *Īṭṭhūṇṇa*—it is a sunshade that surpasses all other sunshades hence a most excellent sunshade. *Saṅghapāṇa* (1st. of *saṅgha + pāṇa*)—having made known, having conveyed. *Pāṇāṭṭhūṇṇa* (1st. of *pa + √vri*)—having prepared, arranged. *Pāṇāṭṭhūṇṇa* (1st. of *pa + √vri*)—let them receive or meet. *Saṅghapāṇa* (1st. of *saṅgha + pāṇa*)—having made known, having conveyed. *Mandapam*—a temporary shed, an awning. *Puppha*—a wreath or garland of flowers. *Anugacchanta* (1st. of *anu + gacchati*)—going behind. *Īṭṭhūṇṇa* (1st. of *upa + √kard*)—sending

off, letting go) *Āḍa pparamam vāḍi*—(g + ṛ descend ng) up to the neck. *Akkanta* (pp. of *akkyamā*) malle yena—as soon as he stepped upon. *Pakkhara vasaṃ*—*Pakkhara* means I was leaf, hence “lotus leaf rain.” It is “a portentous shower of rain, serving as special kind of test shower in which certain beasts are wetted, but the showering a finished cation towards to store are left undisturbed like a lotus leaf”—*Lat. English Dictionary* (P. T. N.). But as it is used to refer to a heavy shower of rain falling up tanks, to the word *pakkhara* should be taken as a shorter form of *pakkharant*. *Jāṇa* (= *ṇa*)—the house. *Uru*—the high Kotah-hillway. *Saṇḍaṇḍa* (pp. of *saṇḍaṇḍi* fr. √ *ṣand*)—flowed (p + āpiti) (g + ṛ) up + √ *up* + *led*) having ascended, overgrown, with *Suddha tarāḷi* (saffron) *śāṇa* in a category recommended (or better, understood) with golden stars and the like. *Kaṭṭha Sutta*—the discourse of the Buddha occurs in the *Suttaṇṭapāṭa* and in the *Aṅguttara*. It describes the excellent virtues of the Three Jewels—the Buddha, the Dhamma and the Saṅgha. *Purima nayaṇa eva*—even as before. *Paccajāṇa* (paj + ṇ + ṣ gam + acc + *ed* + *per* + *ag*)—(he) came back.

22. DEDICATION OF JETAVANA [*Jivaka* & *Jivakathū*]—Here is a classical account of the dedication of Jetavana ('Jeta's park') by Anathapindika, a great banker of Savatthi. Anathapindika's personal name was Sudatta, but he was better known as Anathapindika (feeder of the destitute) because of his munificence. Anathapindika first met the Buddha in Rajagṛha, where he had come on business. He invited the Buddha to visit Savatthi and the Buddha accepted the invitation. On his way back to Savatthi, Anathapindika found Jetavana suitable for the Buddha's residence. He purchased the site from Prince Jeta of Kosala with a layer of seven (*koṭṭhaṇḍa*) and paid for it eighteen crores of gold pieces. He then converted the park into a delightful monastic abode, at an expense of eighteen crores. The Buddha, on his arrival at Jetavana, was received with great devotion by Anathapindika and other members of his family, each with five hundred companions. Anathapindika poured water over the Buddha's head and dedicated the Jetavana monastery to the Order of monks headed by the Buddha. To those who had come there and to those who had not come yet from the four quarters. The festival held on the dedication of the monastery was one of great splendour, and it lasted for nine months. In the festival of Dedication, too, eighteen crores were spent. So even on this monastery Anathapindika spent his riches amounting to fifty-four crores. The account is fully represented in Bharhut sculpture. (See the Plate facing p. 26.)

Bhaṇḍam ādaya—having taken merchandise, goods, articles of

trade. *Piya sakāyassa*—of a dear or beloved friend. *Balava pacāssa*—savage, very early in the morning. *Sattipattiyaphala*—see p 68. *Paṭṭhama* (f. fr. *paṭi + a*)—a promise—overt. *Antarimarga* (f. fr. *anti + marga*)—on the road. *Antisanthāra*—fr. fr. the spreading out of grass, fr. with a cover of covers of covers (for the place). *Narakammam*—it 'a new doing up' he doing a new house, also making repairs. *Paṭṭhapaṭṭha* (f. fr. *paṭṭha + a*)—(he) put up—established, erected. *Paṭṭhapaṭṭha*—see pp 63. *Gandhakutim*—it a perfumed chamber. It was the name of the special room in the midst of the monastery, built by Asoka at Jetavana, for the Buddha's residence. *Paṭṭhapaṭṭha* (f. fr. *paṭṭha + a*)—single, distinct, severn, *paṭṭhapaṭṭha*—separate (fr. *paṭṭha + a*)—a separate private chamber. *Ekakuddaka*—having a single and double was a *Hamsaśatāka*—birds shaped like ducks and geese or ornamented with representations of them. *Paṭṭhapaṭṭha*—temporary shade and the like. *Sandāna* (f. fr. *sandāna + a*)—beds and seats. *Paṭṭhapaṭṭha* (f. fr. *paṭṭha + a*)—tanks; *Paṭṭhapaṭṭha*—cloisters, *Paṭṭhapaṭṭha*—terraces to walk on by night. *Paṭṭhapaṭṭha*—terraces to walk on by day. *Paṭṭhapaṭṭha*—at an expense of. *Paṭṭhapaṭṭha*—mean for. *Paṭṭhapaṭṭha*—adv.—gradually in due course. *Paṭṭhapaṭṭha*—festival held on the dedication of a monastery. *Paṭṭhapaṭṭha* (f. fr. *paṭṭha + a*)—having decorated. *Paṭṭhapaṭṭha*—woman in *Paṭṭhapaṭṭha* (f. fr. *paṭṭha + a*)—vessels or dishes full of (fr. *paṭṭha + a*). *Paṭṭhapaṭṭha* (f. fr. *paṭṭha + a*)—clad with new garments. *Paṭṭhapaṭṭha*—The great banker decorated the monastery in connection with the festival of its dedication and on the day on which the Tathagata about arrive at (fr. *paṭṭha + a*), Jetavana, he adorned his son with splendid and sent him with five hundred youths, well adorned and dressed. And he (i.e. the banker's son) and his company holding five hundred flags resplendent with cloth of five different colours appeared before the Vāsāla. Behind them Māhā Suddhā and Cūḍa Suddhā, the two daughters of the banker went forth with five hundred maidens, carrying water pails full of water. Behind them the wife of the banker, adorned with all her ornaments went forth with five hundred ladies (fr. *paṭṭha + a*), carrying vessels full of food. Last of all, the great banker himself clad in new garments went out to meet the Blessed One with five hundred bankers, also dressed in new robes. The Blessed One, keeping the retinue of lay disciples a front and surrounded by the great Order of monks, entered the Jetavana monastery with the majesty of a Buddha, illumining the dense woodlands. *Paṭṭhapaṭṭha* (= *kātham + aham*) *paṭṭhapaṭṭha*—how am I to follow out, deal with? *Paṭṭhapaṭṭha* *Paṭṭhapaṭṭha*—the Order of

[illegible]

- 1 As long as I live, may I honor my parents.
2 As long as I live, may I honor the Lord who reigns in my family.
3 As long as I live, may I use gentle speech.
4 As long as I live, may I utter no slander.
5 As long as I live, may I do good to all who are near me, may I
 keep far from anger and quarrels with others, with clean
 hands and a pure heart may I keep my mouth shut, with another's request
 and delighting in distributing alms.
6 As long as I live, may I speak the truth.
7 As long as I live, may I be free from envy, if envy should
 arise in me, may I swiftly drive it out.

[illegible]

3. DEXAS AND SHOOTING STAR. Part 1, pp. 218-219. — This page relates the tale of the shooting star. It tells how the Dexas and the Awasna (Indians) were once at war. Once the Dexas and the Awasna ended the war and made a peace. The Dexas sold three rings of the Dexas People. Awasna and Dexas were said to have been a supreme covenant. When he killed his three or four he told them that should any person see the shooting star he should pick up at the crest of his banner, when he and the Dexas would immediately appear. He said that they should pick up at the crest of the flower of the Dexas.

[illegible]



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lord, of the banner of life. *Blue* is a color of the past (see ex.)
is attached to. *Singapore*—the world of the past or blue.

8 FOUR NOT TO BE DESPISED [5 in 24 Nk 5a] — These statements tell us that there are four categories which are not to be despised: a deep and deep person, a deep and a deep person, a deep and a deep person, and a deep and a deep person.

[illegible]

O KURUANA (Kuruana) is a tribe of savages that dwell on the edge of Kithia. They are very cruel things which are reported to be a very cruel people. They are very cruel people, but not at all as cruel as the people of the north and relatives, and robbers in hell.

Kathano adj. fr. *kathā* = to be angry, to be
Dubbhāno adj. fr. *dubbhā* = to be angry, to be

tete sayate fr √d — let's do so, escape. *Attāham gahetvāno*—getting
 advantage or profit. *Anattāham* (acc — unprofitable situation or condi-
 tion, matter is. *Attāpa atī* (adhī + √pad + pres 3rd pers sg)—
 come & lie on the mat. *Attāpa* (cp *Vade vana* — a wound,
vānam katevāno—having wounded or hurt). *Kodhābhūbhūto* (id,
kodha + abhūbhūto—overwhelmed by anger. *Dhana dūm* (1)—loss
 of wealth (= *dhanā hantā*—C). *Nigacchati*—it goes down to, i.e.,
 one suffers. *Samānāda* (= *sam + mada*—disordered in intellect,
 crazy. *Samānāda* (= *sam + madda*—intoxicated, muddled. *Agasakānam*
 (1)—disturbance, disgrace, deprecation (= *agata bhāvanā*—C). *Buddha*
 ghaṇa explains the *agata* + *gha* w. b. lengthening of the initial vowel,
 cp *āgata* fr *agata*. *Suho*—pi—lit. those who are dear to one's
 heart i.e. companions. *Anattha ānāso kodha*—Anger begets a harm.
Pāka pāna (adj. fr *pa + √kup*)—shaking, quaking, quivering. *Bhayaṃ*
 anantāratīti—fear arises from within. *Nānāhu vati* (vā + ā +
 bhū + hū + v) — he does not understand. *Anātha tamāsa*—blind darkness.
Saṃvāso (fr √vāsi 'to prevail')—conquers, overcomes. *Uparodhetti*
 (caus. of *upa + randhati*—causes to break up, destroys. *Su karam*
 rīga—un-though-facile or easy to do. *Du karam* (adj. —difficult to
 do, not easy, hard. *Yāta kodha* (c. abh) —when (his) anger dis-
 appears it ceases to be. *Tappati* (Skt *tapate*—loss of tapas — a
 terminated. *agatadāhī va tappati*—he is tormented like one burnt by
 fire. *Dummanāku* (adj. —staggering in a bad manner, evil-minded.
Paḍuseṭṭi—*paḍuseṭṭi*—caus. of *pa + dussati*—makes corrupt, spoils.
Dummanāku yaṃ—*paḍuseṭṭi*—'he, staggering body is spoilt like the fire
 on the crest of smoke. *Yato* (adv. —when from which time. *Patipatti*
 (1)—loss, cause of *patati* fr √pat 'to fall')—is brought to fall on or
 come to pass in harm (= *akkhamaṭṭi nibbattati*—C). *Yena* (fr
gacchati—adv. —whom. *Ku kanti* (fr √krudh) *manasā*—men become
 angry. *Hita* (fr *Vade he*)—sense of shame. *Ottappam* (nt)—
 fear of evil, a (good) conscience, scrupulousness. *Nā veded* (= *na +
 ved*)—not even so far as metrical cause. *Garava*—reverence, respect. *Nā*
dīpam hi hi kaccānam—for him) nothing is a resting place or shelter
 (no island) i.e. he finds nothing to rely on. *So-mātarāṃ* (acc)—
 his own mother. *Puthu ānam* (acc)—lit. 'one of the many people',
 i.e. an ordinary man. *Attā upama*—he is like (all these beings
 are indeed like oneself. *Attā hi paramam piya*—one's own self is
 indeed very dear (to him). *Puthu ottānam* (acc = *puthu + ottānam*)
 —individual self. *Nāndrupesu*—in diverse forms. *Mucchito* (pp
 of *mucchati*)—distracted, infatuated. *Miyanti* (√mi + pres 3rd pers

pl)—die. *Kandaro* (fr.—in the slope or at the foot of a mountain or a mountain plain. *Idyam* (fr.—+*idam*—it, &c.) *Mecupaso*—*lathasasaro*—*trubhaya* (fr.—+*gukha*—sorrow) *Idan*, in the least (fr.—*idra*) *Damena*—tyrant. *Samuhande*—*sam*+*ud*+*chid*+*opt*—*3rd pers sg*—*to*—*should*—*not*—*cut*—*destroy*. *Akumalam*—one by one each. *Akusalam* (fr.—*akum*—*bad* quality).

10. *Vasala* (S. *trampala*—those stragglers are taken from the *Vasala Sutta* of the *Uraga Sutta*. As the *Sutta* was preached by the Buddha to a Brahmin named *Agga Bhaddiya* of *Bavali*, it was also called the *Agga Bhaddiya Sutta*. The lesson of the *Sutta* is that it is not by birth but by deeds that one becomes an outcaste (*vasala*) or a Brahmana.

Vasala (Vedic *vasala*)—an outcaste—a low born person—wretched man. *Kadhano* (adj. fr. *katha*—having anger—a guy. *Upanahi* (fr. *upanihan*, adj. fr. *upanihanti*)—one who has all evil qualities finding fault. *Papa-makkha* (adj. fr. *makkha*—wicked and hypocritical. *Vipanna-ditthi* (adj.)—one who has wrong views. (*vinattha*—*sammadditthi*—fr. *Migari* (adj. fr. *migari*)—descent. *Jano*—an optional form of *janaya*)—one should know. *Ekasam* (adj.)—one who is new born. *Dham* (adj.)—one who is well born. *Ye dha* (= *y + idha*)—who ever in this world. *Himanti* (fr. *hima*)—to be in urea. *Vasatha* (= *vi + asata*)—is in the need. *Jam patta-mamadyitam*—what is possessed by others. *Thayya* (at. inst. fr. *Vedha ataya*)—by theft. *Adinnam* (fr. of *da + na*)—what has not been given. *Idanti* (= *id + anti*) Pass. (*doct*)—I know up appropriate. *Have* (ptcl, *ha + va*—Vedic *va*—*to*—*very*—*indeed*. *Cu amona* (pt. p. of *cu*—at, Pass. of *ceda* fr. *ced*—*to*—*open*—*being*—*called*—*upon*—*being*—*pressed*—*to*—*pay*—*up*. *No hi te mamatth*—There is certainly no debt (that I owe) you. *Atta-ketu para-ketu dhana-ketu*—for his own sake, or for the sake of others, or for the sake of wealth. *Sakkhi-putta*—being asked as a witness. *Patidurati* (= *pa + durati*—Pass. of *durati* fr. *√dri*)—is seen. *Sahad* (adj.)—together—*hardly*. *Sampiyena*—by mutual consent in mutual love. *Paba* (adj. fr. *pa + bhā*—Vedic *prabha*)—master—owner. *Santo* (pt. p. of *va + bh*—*being*. *Attham pucchito santo*—being asked about what is good. *Patichannena mantet*—*dassasas*—secretly, to be private. *Vasibhadda* (fr. fr. *vanibha + ha*, the form *vanibha*—according to the *pt* form—*distorted* fr. *vaniya*, thus “travelling merchant—wayfarer”—a wayfarer pauper, beggar. *Samukhames* (opt. of *sam + ukhamsati*)—may exact. *Anānati* (fr. *ava + √nd*)—despises. *Dhino sava mānena* (being) low or mean

(abhi + vidhyat + a + 3rd pers pr) — in the context. Tattha. But in
 in this matter. Maññe gakkhate bhikkhū upasādaṃ bhikkhū
 Nāhi na va at kapp. It is said that the king was so called because
 when he spoke he uttered from his mouth a word (Anthonisile
 ukkhaṃ vāya mahābhikkhūnaṃ kassā). Tattha. That is, that
 that much wealth and even. Tasseva vāya vātan 3rd pers
 pr. vātan. That is, that. Suttaṃ. Sutta. Sutta. Sutta. Sutta.
 mātā. Mother. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 dānā. (dāna) a kind of work. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 a kind of work. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 uninterested with it any longer. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 offered them money. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 still more. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 kkhā. a request. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 the pakkhandum (the request). Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 nipatī. gave. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 caused the nipatī. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 dānā. dāna. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 appeared thirty eight. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 place. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 (abhi) from just. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 Vedic dharmas. have taken off. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 old. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 abhi) — white dress being at. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 and the Vedic dress. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 ways. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 Brahma brahmin (p) — Brahmin. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 only by name only. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 Oṭṭa sakkhā. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 enough. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 of (that) which is done. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 sensual pleasures.

18. Bhoṃsaṃ oṃ Jāri [Suttampala]. These stanzas are taken
 from the Pīṭṭha Sutta of the Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta. Sutta.
 classical criticism of the Brahminic doctrine of caste (jāti). The
 trend of the Buddhist argument is quite clear. According to the
 Buddhist view, a person is a being, not a caste, and it means species.
 The Buddhist view of the relation between the species is that the rank of

of age, he became a Paribhāṣika ('Wandering ascetic') . Later, he heard the Baidya preach joined the order and in due course became an Arhatini . After attaining Arhatship he visited his home when his kinsfolk entertained him with a great banquet . He refused and tried to drive them back to their homes . It was on this occasion that the Thore Monk spoke the words to his disciples : " Dear ones "

[illegible]

15. CEṬIYASU JENTA PERUTITAPITA [Theragāthā — Jenta's Skt.
Inventory] was the personal name of the Thera. He was born as the son of
the carpenter (pārakkha) of the king of Kāsya. So the epithet Pārakkhaputta
(^{the}carpenter's-son) was added to his name in order to distinguish him
from other persons of the same name. When he grew up, he became very
proud of his birth, without any reason. One day he visited the Buddha
and decided not to speak unless the Lord himself addressed him first. The
Buddha, reading his thoughts preached a sermon on the evils of pride.



Having heard the Native people here because a Nodpanna I 'Stream
 and and with Assistance The
 have There
 and

[illegible][illegible]

B. B. J. ... I ...
... (pp. √labh + ta) — was ...
... adj pl — ...
... (adj. pl of
...
...
... was obtained with

dHeddy Sukkumda (ad Skr su kumāra) — tender delicate; soft
 Sukh edhat (fr edhati) — grown up with a soft etc (= sukha samead hito
 C) Patagga, ha (word of pati + ga + hiti) — having accepted Khy, pam
 (adv) Skt khyam + q ekh Hestati + o + i, o (= hestati + dya + i, o) — this
 boy) shall be a thoroughbred or a — finished man (in my opinion)
 Aragatamam suripam (the ad) — when the sun has not yet risen
 (C) before dawn, i.e. early in the morning (see C) — I cannot (a r 3rd
 pers sg) fr + murecati — Pass. of murecati — was released — the free of
 prison — was released — Me (= mama) — my — Virekhitā (word of
 murekhitā) Skt murekhitā fr mure + d + √kr — having asserted — known
 Potatāya fr pati + am + √tā — treatment for the purpose of — the
 then white — such as — Iutthā (pp of iutthā) — arrived — coming
 back home — I paxayāti fr upat + am + √pat — taking up of — ed
 nation — Ikkk — ship — Tissa — d — the three fold knowledge (see pp 138
 f) — Ithama Buddhavitha — excellency of the doctrine of the Buddha

18. *Uttāra* or *Sevita* [Th 10, 14] — This strange narrative
 the circumstances that Uttāra a native of the, in the Buddha's
 Order and often Arambhāp. Sevitā belonged to a family of the
 weaver in Rājagṛha. One day as he was sweeping a road and
 collecting the sweepings he took the Buddha followed by the company
 of Bhikkhus entered his gate for leaving alone and reached the gate.
 Seeing the Buddha he ran towards him and falling at his feet to place to
 him a fan he stood still, afraid to move. The Buddha
 approached him and asked him why he stood like a statue. When he
 expressed his wish to see the Buddha he told him to go to the Order to ask
 him to be his master, and to let him be a subject of meditation by which he
 won Arambhāp. Then the money men and gold came to pay him to go to
 him and he could not have expressed the whole matter in these verses.

Appahajana (ad) — one having little or a only C) Puppā
chadake — a name of a water bird whose waste etc thrown aside.
 This was a low tiered tax occupation involving clearing of roads, privies
 etc and removing of rubbishes. *Jigatāto* (pp of jagatā) — word
 of √gaj — shunned — avoided. *Panbhūto* (pp of panbhūto) — treated
 with contempt — despised (= arambhāto C) *Panbhūto* (pp of panbhūto) —
 abused — scolded — blamed (= arambhāto gārāto C) *Māgadhānam* — a
 village in the southern city (i.e. the capital) of the Magadha country
 i.e. in Rājagṛha (see pp 81 f) *Nikkhāyāna* (gārāni + khy + tādāna) —
 laying out for. *Byithangam* (f see) — a pole for carrying burdens. *Uyānam*
 (d + √yāc + a + lat pers sg) — I prayed to. *Kōruke* (ad fr kōruke)
 — merciful kind. *Sabbā phāṭakawipāke* (adv) — comprehensive to all

couch or bedstead. U'pivissim (acc 1st pers sg of upa + i + vass) — I went near and sat down (=sankā gantā vassim — C). Sūcim (1 acc) — a burning pain (=aggala sūcim — C). Pallim (1 acc cp Bkt. varit) — wick (of the lamp). Chassayāmi (caus of ara + hassāmi) — I put out, I draw out (=dassādhemi — C). Pal pass' eva nibbānam — like the going out of a lamp. Vissakkha — emancipation, release (from lusts). Ahu (v hū + acc 1st pers sg cp Nkt. abhāt) — there was.

22. GĀTHĀS or MAHĀPĀPAṬI THĀM [Therīgāthā] — Tradition ascribes these stanzas to Mahāpāpaṭi (tami) who was the younger sister of Mahāmayā the mother of the tami Buddha. They were the two daughters of Sappakāśa of Devadaha (see p. 71). Thus to the Buddha also was both an aunt and a step-mother. It was she who brought him up on the death of Mahāmayā, bestowing upon him all the affections of a mother. She loved him even more than her own son Nanda. Again it was she who, after the death of her husband, led the Saky ladies who sought admission into the Buddha's Order. She was placed by the Buddha at the head of those bhikkhūnā who had 'experience' (vattaddānam). Her epithet, Mahāpāpaṭi (Bkt. Mahā prajāpati) may be taken to correspond to the English expression 'Great Mother'. The stanzas ascribed to her are permeated with the feeling of a personal character. They bear testimony to the great benefit derived by herself and the world at large from the Buddha's teachings and guidance. In them, she speaks highly of her sister Mayā who had given birth to the tami Buddha. In the third stanza she tells us how she, not having known the Truth, passed through different existences, appearing in different domestic relations as mother as even as father, as brother, or as grandmother (appitā).

Dukkha (ab + pāroceti (caus acc. of pa + muccati) — set (me) free from suffering. Parikkātam (pp. of par + kati) — well understood thoroughly known. Hetu lankā — causing the cause. Likkhā (pp. of l + kati) — caused to be dried up, withered. Ariy atthangikā majjā — the Noble Eightfold Path (see p. 126). Nirodho (=nibbāna) — extinction or cessation (of the causes of life). Phussa (pp. of phusa (fr. v. pū) — lit. 'touched', fig. reached, attained. Vāthā bhuccam (=vāthā bhūtam) — a really really definite y. Adanti (1, pr. p. of a + anti) — not having known. Samāsa-ham (=samāsam + aham) — I moved about transmigrated. Anibbāsam (pr. p. of a + ni + vāsa, to enter into) — not knowing, not knowing (=avināsi — C). Me (=mayā) — by me. Samussayo (fr. sam + ad + v. sī) — lit. an accumulation (of the five factors), i.e., the body. Vikkhino (pp. of v + kati) — totally



destroyed (destroyed) 3rd aor passive—passing through all this transmigration (and the strive (adv.) acc. pl.)—strive is energetic. *Paṅkattā* (adv. acc. pl. = *paṅkattā + attā*)—of resolute will (= *abhihānam pesitacittā*—C). *Dalha parakkama* (adv. acc. pl.)—of strong effort. *Attama* (dat.)—for the welfare of. *Tuṇṇa* (pp. of *tuṇhi*)—struck. *byādhimāṇa tuṇṇam*—of those who are struck or affected with sickness and death. *Dukkha khandham* lit. 'mass of suffering' the aggregate of suffering all that is called pain or suffering. *Byādhūhi* (acc. 3rd pers. sg. of *vi + āpa + aha*)—drove away.

29. *Uṭṭhāra* or *Anupama* [Therigāthā] These stanzas are ascribed to the Therī Anupama ('the Peerless'). The story is through out a personal note in these stanzas. The Therī introduced her herself as the daughter of Mahāsa, the Treasurer of Saketa. When she grew up all princes and sons of bankers sought her hand with very rich gifts, but she was reluctant to marry. She heard the Buddha preach and meditating on his sermon she attained the Third Fruit (*saṁyama phalaṃ*) of the Path (i.e. the first stage of an Arahant). Subsequently she joined the Buddhist Order and within a week thereafter she became an Arahant.

Bhāruṭṭhā (adv.) having much wealth. *Mahaddhana* (adv.)—having great treasures. *Paṇḍarāpasa sampanna* (adv.)—endowed with beautiful colour and appearance i.e. lovely. *Attā* (f. Skt *ātmanā*)—lit. 'born from oneself' i.e. one's own born. *Paṭṭhi* (f. pp. of *pa + vāṇ + i*)—was asked for desired things (f. pp. of *gr + bhā* Skt *grāhyā*, fr. *vyādh* 'to be greedy')—requested. *Pitā* (gen.)—to (my) father (= *pita mātṛ*—C). *Pesāsi* (pa + *si* + acc. 3rd pers. sg.)—(one of them) sent. Here the verb is used impersonally. *Yattakam* (adv.) as much as. *Tuṭṭi* (f. pp. of *tu + i* 'to weigh')—weighed measured. *Tuṭṭham* (gen. sg. Skt *tubbham*)—your. *Tato* (adv.)—from this (or that). *Attamaṇam*—at times. *Dassam* (an optative form of *daśam* *da + i* fut. 1st pers. sg.)—I will give. *Hiramaṇam* (Skt *hiranyam*)—gold. *Ratanaṇḍa* (Skt *ratanaṇḍa*—gem, jewels. *Sāhaṃ* (adv. *ad + āha*)—the very I. *Kaṭṭham* (adv.)—the foremost of the world (as an epithet of the Buddha). *Anuttamaṇam* (adv.) lit. without a superior second to none, incomparable. *Upa + d + vā + i* + acc. 1st pers. sg.)—I went near and sat down. *Adāsi* (cons. of *va + i* + acc. 3rd pers. sg.)—he preached, taught. *Anukampāya* (adv.) with compassion. *Ataṇḍa* (f. pp. of *at + vā + na* + acc. 3rd pers. sg.)—I touched. *Phuṇṇam* (adv.) (= *phus + i* + acc. 1st pers. sg.)—lit. I touched i.e. I reached or attained. *Tato* (adv.)—after this, afterwards. *Chetvāṇa* (adv. *va + i* + acc. 3rd pers. sg.)—having cut off. *Paṭṭham* (pa + *va + i* + acc. 1st pers. sg.)—anagāriyam (acc. 1st pers. sg.)—I went forth into

the human state. I left (the worldly life) and became an ascetic, i.e., I renounced the world. *Yatāyabhi-samā* I moistened (I, cause pp of *vi + vāp*, 'to dry up')—*evā* need to be dried up, destroyed.

24. *Nimāṇācariya* [Cariva Jātaka]—The story of King Nimi illustrates how the Buddhists practised the virtue of charity (*dāna*-*pārami*) in one of the previous existences. It is the poem simply repeated to stress the fact that Nimi which is narrated in prose in the *Mūlaka* or *Jātaka* (F No. 9) and the *Nimi Jātaka* (F No. 511). The word *Cariva* means 'conduct', a good procedure or life. It also means 'effort' for the fulfilment of certain ends. Of certain virtues it has a variant *Cariva*, which is the same word as *Carita*. The title of *Cariva* in the case of a Buddhist story is interpreted as those doing good to meet doing good to all people and living good to all. The virtues to be fulfilled by a Buddhist are technically called *Buddhakāraṇa* (or *Buddha-kāraṇa*) *dharma* which are the same as *Parami* or *Paramita*. In Pali texts they are enumerated as ten (see pp. 171). In this Buddhist work they are said to be six. For a discussion on this point, see Introduction to the *Cariva Jātaka* Commentary, edited by D. L. Dharma (P. T. S. 1930).

Mitha *gama* (1c) in Mitha the capital of the Vedic country *Kuśa* *atthāna* (adj) 'washing merit for oneself as well as for others'—*atthāna ca paratāna ca pāṇatthāna*—(1). *Mapayitvā* (cause gerd of *vāp*, 'to wash')—having caused to be washed (*kāṭ'petvā*—C). *Catu sālāna*—a square formed by four houses (*catuṣu sambandhānāna*—C). *Catu mūlābhāna* (adj) 'having four doors by which, in the four directions' (*catuṣu dīśāsu catuṣu dīśāsu gataṃ*—C). *Paratattva* (cause gerd of *paratattva* fr *pa + vrt*, 'to proceed')—I bestowed gave *dāna* a gift. *Mitha* *gokhāna* *nara nārīna* (dat) 'to beasts, birds, men and women' *deśadāna* (ut) 'covering, clothing' *Rājanam* (nt) 'bed (including seat)' couch (*dāna* *pa* *ceti* *sa* *soyana* *gahava* *eva* *gahita* *ti* *datthabham*—C). *Abhacchinnam* (pp of *a + c + ara + chindati*)—not cut off, uninterrupted, continuous—*avacchinna*—C). *Upagata* (pp of *upa + gacchati*)—gone or come to. *deśadāniyam* (fr *d + vādh + aniya*)—what should be served or attended (= *yathā* *to* *āroddhito* *holl* *etam* *āroddhanam* *eva*—C). *Deśa* (*a + vā + pē*, *rd* *per* *g*)—roads, streets for (*deśa* *anvāsa* *gacchati*—C). *Sakka bhava*—a life existence. *Bodhi* *am* (1c) that which arises from a firm sentiment, i.e. *On* *sa* *se* *eva* (= *sambhāṇāna* *dāna*—C). *Tappetvā* (cause gerd of *tappati* *Sk* *trpyate*)—having satisfied, ascertained.

25. *Kāṇḍiyya* *gama* [Cariva Jātaka]—The allusion in the poem are to be understood from the *Kāṇḍiyya Jātaka* (F No. 57). The metre of



narration of the story is changed with a view to adapting it to its new purpose, namely, the illustration of how the Bodhisatta practised the virtue of truthfulness (sacca parami), and frustrated an evil design of a crocodile by the presence of mind.

Isorāyge (acc.)—in a jar in a cell or a hole (*daribhōge*—C) *Sumāmbhena* (cp. Skt. *sumāmbhā*, lit. 'et al. k. 10g'—by a crocodile) *Ekāse*—on an open space, i.e., on a stone slab (*paṭṭhapāśano padase*—C) *Ord* (abl)—from this side, i.e. from the bank belonging to the island *Pāram*—the other side, i.e. the other bank where I then lived (*taddamāṃ vāsanaṃ itthā na bhūtam*—nābhīyā parataram—C) *Acchā* (acc. 3rd pers. sg. of *acchati*—Vedic *acchati* for *acchi* to stay)—he sat down stayed (*vaṭṭhi*—C) *Sattā vaṭṭhako* (Vedic *sattā vaṭṭhako*—were who is an enemy and a killer (*sattubhāṭe vaṭṭhako*—C) *Kumbhila* (Skt. *kumbhila*)—a crocodile (*Indras dāsaṇo*—(adj.)—*Indras dāsaṇo* (*Indras dāsaṇo*—C) *Assaṃ* (acc. 3rd pers. sg. of *assati*—Vedic *assati*—die and, to) (*atthā*—C) *Akkamaṃ* (cp. *ak* + *āram* + *ya*)—treading upon *Paṭṭhāṇam* (acc. 1st pers. sg. of *paṭṭhi* + *vāthā*)—I stood (emph.) *Yathā vācāṃ*—according to (my) word

29. *Dāsaṃ samsāraṃ* [Bodhiyavāsa C. commentary]—Three characters stress the importance of Dāsa or charity, which is said to be a meritorious act (*pūṇa*) and heads the list of human virtues. *Dāsaṇa* is a Pali form of Sanskrit *dāna*—*dāna*, 'giving, merit, advantage'.

Assāṇam (acc.)—great source cause *Matam* (pp. of *maṇṇati*—the ght, under) *Idha* (for *id*, *Idhaṇam* (gen.—I divine existence) *Sapāṇam*—support, aid *Paṭṭhā* (1st pers. sg. of *paṭṭhi* + *vāthā*)—I stand in support, help *Taṇam* (Vedic *taṇam*—shelter, protection, refuge (any of synonyms—cp. with *parāṇa* *leṇa* *dipa* and *abhaya*) *Bandhu* *paṇḍyaṇam*—support to the relatives *Attiṇaṇṇam* (gen. p. fr. pp. of *atthi* + *vāthā*)—of those who have gone to or are affected with *Paramā* *paṭṭi*—the perfect behaviour *Attiṇaṇṇam* (*atthi*) (Skt. *astirāṇatthe*—for getting across, over—neg. *atthi*) (pp. of *atthi*—explained *Bhāṇi* (acc.)—in fear *Duraṇḍ* *atthi*—in the sense of 'hard to get at', 'difficult to attack or conquer' *daṇḍa*—a stick *Idha* *maṇḍa* *anupāṭṭhat*—because (it is) sustained by the d. of *Idha* and the *Idha* *Attiṇaṇṇam* (fr. *at* + *at* + *vāthā*)—about protection *Paṭṭhā* *atthi* (1st pers. sg. of *paṭṭhi* + *vāthā*—1st pers. sg. of *paṭṭhi* + *vāthā*)—you follow protect me intent on *Kiriyā* *kaṇḍaṇa*—an action and wish *Matam* (adj.)—merit, source (pāṇita—C) *Idha* *Idha*—in the world *Idha* *sambhāṇam* (adj.)—created or resulting from gifts, and of compassion—of attainment of happiness *Na* *daṇḍa* (an optional form of *daṇḍa*—a stick) *Na* *daṇḍa*—Sukha *sandanaṇṇam*—that which binds

with happiness. *Citta ppmam-danam*—that which delights the heart. *Acchard* (f pl ep Ved + *aprasa*—celestial nymphs. *Su cttam k'dar*—a very long time. *Nandana*—N. of an excellent and beautiful pleasure resort in heaven. *Sita nandanai* (ai) = *ag*—i that which has delighted the gods.

27. *Śrī NISAMRAM* (Bṛillavaṇṇa Commentary)—The stanzas bring out the importance of Śrī or moral life which is regarded as *patthā* of the foundation of the Bṛillha's Order, the stepping stone to higher life and the gateway to the city of Nityam. It starts with an allusion to the popular practice of having purificatory bathing in seven rivers of which only seven are mentioned here as prototypes of the rest. The seven are: Ganga, the Jangonā, Yamunā (the Jamunā), Saratthā (the Saranā), Sarasvatī (the Sarasvatī), Aciravatī (the Hapti) Mallī (the Mallī) and Māhāvatī (probably the Mahāvatī of Orissa). The literary convention of representing Aryans of India by seven rivers was established as early as the Bṛillha's time (see the *Yajñopaneśtha* of the *Mahābhārata*). The city of Ayodhya was situated on the bank of the Saranā and the city of Sravastī on the bank of the Aciravatī. The word *maṇḍana* which is derived from *man* 'to press' means 'praise, merit, advantage' (see p 148).

Sukhamam pāṇamāṇam—the best service of pāṇas Śrī (nd) fr *pa*—having a good character. *Tilānam*—oil. *Sat tittam*—heaven. *Papāṭi* (fr *pa* + *va*—goes forward, proceeds. *Upaṭṭāṇa* (gen of *up* + *pa* + *ga* + *hāt*—i him who has undertaken or come under. *Tittā*—a t—see p 148. *Paṇam*—pāṇam) *patthā*—the most excellent basis of virtues. *Tharā* (f fr *thā* + *ī*—N. of the Earth (i.e. *tharā* or *tharādhara*). *Tharā* or *tharādhara* (see)—the firm vessel and the pivot of creation. *Kam*—adv. *Va*—*ka*—really, truly, surely. *Paṇam* (ad—(morally) good. *Arāṇṇa* *saṁkara*—the practice of the Aryan mode of living. *Yatna*—n m pl of *yati*. *Vade*—*gati* fr *vyam*—to lead—said of Bṛillha in the *Anuvāda* *ca* *pativāda* *ca* *vaṇṇa*—blowing in the direction of the wind and against the wind. *Māhātī*—the jasmine (flowers). *Satam* (gen of *santa*)—of a good man. *Sappanna* (sant + *anna*—Skt *saṁpanna*)—a good or worthy man. *Paṇam* (Skt *paṇam*)—the lotus. *Paṇam* (f)—a variety of jasmine said to be the most fragrant of all flowers. *Gandha* *paṇam* (gen pl of *gandha* + *paṇam*—i of these "consisting of amala", i.e. of (these) odours perfume. *Anna* *ga* (nd) f)—running down, blowing downward—*annagaṭā*). *Na* *saṁkharanti* (fr *sa* + *har*—are not able. *saṁkharanti* (aus. inf of *saṁkharati*)—to cause, purify, satisfy. *sa* *adhi* *ca*—winds.

with rain-cloud (lit. "giving water"). *Haricandanam*—a kind of yellow sandal, famous as a cool unguent. *Hārā* (nom. pl.)—strings of pearls, etc. *Maṇaya* (nom. pl. of *maṇi*)—gems, precious stones. *Canda-kiraṇ'ankura*—these (medicinal herbs) which sprout in moon-light. *Samayanti* (Skt. *śamyaṇti* fr. *√sam*; also Pali *sammasati*)—allay; ease. *Sattānaṃ paṇāham*—the pain (lit. burning) of living beings. *Su-sakkhitaṃ*—(though) taken proper care of, well-protected. *Attānvedādi-bhayaṃ*—fear of blame and the like to oneself. *Viddhamāyati* (caus. of *vi + dhamati*)—destroys. *Sāma* (nt.)—pleasure, joy. *Silavato* (gen.)—of a virtuous man. *Saggārahā-ropanaṃ*—the staircase leading to heaven (something like Jacob's ladder). *Gusānaṃ mūla-bhātanaṃ, doḍḍaṃ bale-ghātinaṃ sīlānaṃ*—of the moral life which is the root of good qualities and destroys the force of corruptions.

28. *MEṬṬĀNIRAMMAṆA* [Jātaka].—These stanzas are taken from the *Mūgapakkha-Jātaka* (Fausbøll, No. 538). They deal with the advantage of *Metta* or Friendliness, which is given much importance in Buddhism for a lofty behaviour of the human mind (*Brahmā-vihāra*).

Pakāṭa-bhakkho (adj.)—lit. "eating much", i.e., one who gets sufficient or abundant food. *Vippavuttho* (pp. of *vi + pa + vutthati*)—absent, gone out. *Sakkā gharā* (abl.)—from his own home. *Upajīvanti*—live on, are supported by. *Yo mittānaṃ na dabbati* (cp. Skt. *√druh*, "to deceive")—he who does not injure or betray his friends (= *na dussati*—C.). *Na parāhanti* (fr. *pa + √rah*)—cannot use force, oppress, overcome. *Nātimāṇati* (= *na + atimāṇati*, Skt. *atimanyata* fr. *ati + √man*)—does not despise, neglect. *Tarati* (*√tar*)—lit. gets through, passes over; fig. gets beyond, overcomes. *Eti* (fr. *√i*)—goes or comes. *Paṭinandito* (app. of *paṭi + √nand + to*)—greeted, welcomed. *Sakkatvā* (gerd. of *sakkaroti*)—having honoured. *Sakkate* (pp. of *sakkaroti*)—honoured, duly attended. *Guru* (Vedic *guru*)—esteemed, important. *Sagāraṇa* (adj.)—a respectful person. *Bhato* (pp. of *√bhr*, "to bear")—full of. *Vandako* (adj. fr. *√vand*)—disposed to veneration. *Paṭisaṇḍaṇaṃ* (acc.)—respect or veneration in return. *Pappoti* (a contracted form of *pāpussati*, Skt. *prāpussati* fr. *pra + √dp*)—obtains, gets, attains. *Sīriya* (f. inst.)—by glory, majesty, prosperity. *Ajāhita* (app. of *a + jahāti* fr. *√hā*)—not abandoned, given up. *Paṇḍanti* (= *pa + jāyanti* fr. *√jan*)—are born considerably. *Vuttaṃ* (pp. of *vapati*)—what is seen. *Virūhati* (= *vi + rūhati* fr. *√ruh*)—grows much. *Puttānaṃ phalaṃ*—the profit of (his) sons. *Assati* (Skt. *āśati*; the regular Pali forms are *passi* and *asati*)—eats, enjoys. *Dasita* (f. abl.)—from a cleavage, cleft. (see p. 148). *Cuto* (pp. of *cavati*; Skt. *cyuta*)—shifted, fallen. *Paṭiṭṭhaṃ* (f. acc. of *paṭiṭṭhā* fr. *paṭi + √sthā*)

ttit'-attikā (adj.)—wanting the duration of the bright half of the month (of Āsāḷha). *Upāgamum* (upa + ā + √gam + aor. 3rd pers. pl.)—they arrived at. *Sampanna-catu-paccayaṃ* (adj.)—full of the four necessities of the Bhikkhu's daily life. The four Paccayas are : *civara* (clothing), *piṇḍapāta* (food as alms), *śeḍḍasaṇa* (a dwelling-place), and *bharaṇṇa* (medicine). *Vassaṇapagatā* (= *vassam vassantā*)—spending the rainy season. *Thira-guṇāpeta* (adj.)—firm and having good qualities. *Sambuddha-mata-kovidā* (adj.)—those who were in the possession of teachings (lit. opinions, thoughts) of the Enlightened One. *Kārasuṃ paṭisaṃkhamāṃ*—they caused to repair. *Rucira* (adj.)—beautiful, pleasant (= *ramantya dassetiya*). *Mandapa* (loc.)—a temporary shed or hall erected on special occasion. *Asucchavikāṃ* (adj.)—befitting, suitable, fit for. *Yathācāraṃ* (adv.)—as is fit or proper, duly. *Nimujjita* (gerd. of *nimujjati*, Skt. *nimajjati*)—having sunk down, plunged into (the earth). *Jeti-pathena vā*—or, by the path of the sun (lit. light), i.e., by sky. *Āsēsaḥ* (adj.)—lit. without a remainder, i.e., all, entire, complete (said of Dhamma). *Dhuraṃdharā* (adj. in acc. pl.)—lit. those holding the burden, charge or responsibility ; fig. chiefs, heads or leaders. *Mahāthero*—the great Thera (said of Mahākassapa). *Sak'attidānaṃ*—on his own account, spontaneously. *Sayaṃ* (indecl.)—himself. *Sammānā* (acc. of *saṃ* + √man) —consented, agreed to. *Therāsane* (loc.)—on the seat or throne meant for a distinguished Thera. *Dhammāsane* (loc.)—on the preacher's seat. *Vissajjesā* (vi + √sṛj + aor. 3rd pers. sg.)—answered (questions), replied. *Vinayaśāstṛaṃ aggaṇaṃ*—by the foremost of those who knew the Vinaya (said of Upāli). *Kaṃena* (Skt. *kramena*)—by and by, gradually. *Sajjhāyaṃ akāraṃ*—they rehearsed, repeated. *Naya-kovidā* (adj.)—those who knew the ways or method. *Aggaṇa bahussuttadānaṃ*—the foremost of those who were learned and the like (said of Ānanda). *Kosāṭṭhakaṃ* (acc.)—lit. a guard or keeper of the treasury or granary ; here the expression *kosāṭṭhakaṃ mahesim* means "the keeper of the teachings of the Great Sage" (i.e., of the Buddha), used as an epithet of Ānanda. *Sammānāyana* (gerd., *saṃ* + √man + *trāna*)—having consented. *So therō*—the Elder (said of Mahākassapa). *Āsēsaṃ* (adv.)—entirely. *Vedeha-muniṇā*—by the wise sage (used as an epithet of Ānanda). The word *vedeha*, as explained by the commentator, means *pandita* (cr., learned, wise, experienced), and is probably derived from *vedeti*, caus. fr. √vid, 'to know'. Compare the expression *rājā Māgadho Ajātasattu Vedakiputto*, 'King Ajātasattu of Magadha, the son of the wise lady', *vedehi* being a feminine form of *vedeha*. *Dhammattha-kovidā*—those who knew the sense of the doctrine.

Niṭṭhita (adj. f., *ni* + *ṭhita*)—brought to an end, concluded, finished. *Sabba-loka-hit' alldhāya*—for the good and welfare of the whole world. *Sabba-loka-hitahi*—by the benefactors of the entire world.

30. *Rājaparamparā* [*Mahāvamsa*].—Here we have a list of ancient kings who ruled in India, one after the other, i.e., in succession (*paramparā*). The list is important for the political history of India covering a period of about 200 years between the reign of Ajātasattu and that of Asoka.

Mitta-dubbhiko (adj., ep. Skt. *mitra-druhin*)—lit. one who betrays his friends, i.e., treacherous. *Mitta-ddano* (nom. pl. of *mitta-ddu*, ep. Skt. *mitra-druha*)—those who injure or betray their friends. *Dummatino* (adj., nom. pl. of *dummati*)—foolish. *Pāpako* (adj.)—wicked, sinful. *Pitu-ghātaka-vamso 'gam*—This is a dynasty of parricides. *Kuddhātha* (= *kuddha* + *atha*) *nāgarā*—then angry citizens. *Apanetvā* (gerd., *apa* + \sqrt{ni} + *tvā*)—having removed. *Paññātaṃ* (pp. *pa* + $\sqrt{jā}$ + *ta*)—known, renowned. *Sādhu-sammataṃ* (adj.)—highly honoured. *Hita-mūḍhata*—with the intention of bringing welfare. *Attito dasame vasse* (loc. abl.)—when the tenth year (of Kālāsoka's reign) had ended. *Sambuddha-parinibbāna* (abl.)—since the *Parinibbāna* of the Enlightened One (i.e., Gotama Buddha). *Samanussāsisaṃ* (= *samanussāsineu*, metri causa, *saṃ* + *anu* + $\sqrt{śā}$ + *ac*, 3rd pers. pl.)—(they) ruled, governed. *Cāpakha* (Skt. *Cānaka*)—He was born in a Brāhmana family of Takkaśīla. One day, on going for alms to Dhanananda's palace, he was insulted, and in order to avenge the insult he induced Candagutta of the Moriya dynasty to rise in revolt against Dhanananda and kill him and ascend the throne. *Canda-kodharā* (adj.)—violent and angry. *Jambu-dīpa*—an ancient name of India (see p. 68). *Bindusāra-intā*—the sons of Bindusāra. King Bindusāra had sixteen wives and 101 sons. His chief queen had only two sons—Asoka and Tissa. Asoka killed his ninety-nine step-brothers (*ekānakaṃ satam vemaṭṭike bhātaro haṃsa*) and got sole sovereignty (*ekarajjaṃ apāpasi*). *Jina-nibbānato pucchā*—after the attainment of Nibbāna by the Conqueror (as an epithet of the Buddha). *Pura tassabbhisekato*—before his (i.e., Asoka's) coronation or consecration (as king). *Vijāṇiyaṃ* (*vi* + $\sqrt{jā}$ + *aniga*)—should be understood. *Catūhi vassahi*—after four years. *Mahāyaso* (adj.)—having great fame, very famous. *Pura Pāṭaliputtasīmā*—in the city of Pāṭaliputta. It was then the capital of Magadha. It was situated near the modern Patna. *Attānaṃ abhisecayi* (caus. acc. of *abhisācati*)—he caused himself to be consecrated.